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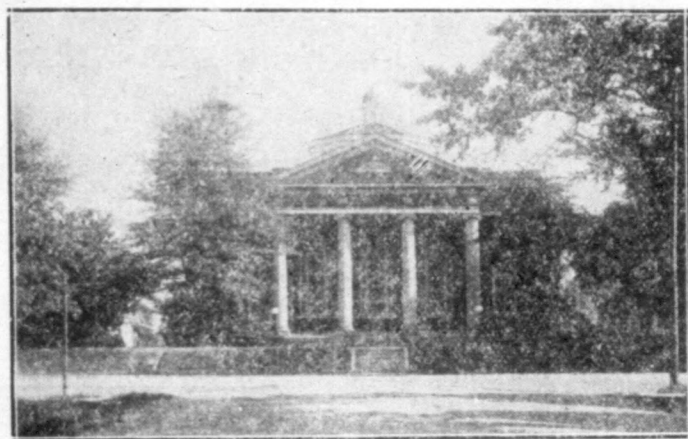
The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LII

JACKSON, MISS., March 6, 1930

NEW SERIES
VOLUME XXXII. No. 10



CLARKSDALE BAPTIST CHURCH

The Clarksdale Baptist Church shown here is to be the meeting place of hundreds of Baptists, March 18-20th. It is one of the leading Baptist institutions of the delta section and the membership is looking forward to welcoming the convention hosts to their little city.

This building was erected many years ago when Baptists were not so strong as a group in this section but it is an honor to the cause even in this day of splendid buildings of worship.

—BR—

The man who is unable to see his brother on the other side of the world has allowed the world to obscure his spiritual vision.—Miss Visitor.

The denominational program over radio station KWKH from the First Baptist Church, Shreveport, Louisiana, for March will be conducted between the hours of nine and ten P.M. central standard time Sunday evening March 16th. Dr. L. E. Barton, Secretary of Missions in Alabama, will be the speaker.

Dr. Arch C. Cree closes his work as Secretary-Treasurer in Georgia on March 31st and, after a short vacation, will be available for service in the pastorate or elsewhere. His address is 317 Palmer Building, Atlanta, Ga. Dr. Cree will not make the trip he had planned this Summer to Scotland, his native land, and other points in Europe. Important family interests, he states, prevent his making the trip.

—BR—

LAST CALL

Any Organized Class in the Young People's or Adult Department that is planning to enter the contest for the banner that is to be given at the Sunday School and B. Y. P. U. Convention in Clarksdale, March 18-20, will write E. C. Williams, Box 520, Jackson, Miss., for blank with which to enter the class. Heretofore these blanks have been mailed to all such classes but will not this year. Only classes writing for them will be entered. Don't delay if you want your class to be entered.

THE EDITOR IS IMPROVING

At this date, March 4th, Dr. Lipsey is improving. He has been clear of fever for about six days. With the present rate of progress, he should be out of the hospital within another week.

—BR—

If you hear someone say they have missed a copy of the Record, ask if they have sent in their renewal.

"Every One Win One." This is a good slogan to apply to the securing of subscriptions to The Baptist Record. Send in your own renewal and win a new subscriber for us.

Let us remember that Brother J. E. Byrd is to lead a series of Revival Services with Pastor W. A. McComb and his people of First Church, Gulfport, and pray that the forward movement manifest there shall be given added impetus during the meeting beginning March 5th.

Dr. J. B. Lawrence, assisted by Professor E. L. Carnett of the Southwestern Seminary, held a two weeks' meeting with the Balboa Heights Baptist Church, of which Rev. Alfred Carpenter is pastor. There were thirty-five professions and many re-consecrations. This is the only white Baptist Church on the Isthmus of Panama.—Baptist Messenger.



PASTOR W. M. BOSTICK

Dr. W. M. Bostick is now Pastor at Clarksdale and leading in preparations for entertaining the Mississippi Sunday School and B. Y. P. U. Convention meeting there March 18-19-20th. Dr. Bostick was formerly pastor at Winona, Bellevue of Memphis and then with the Home Board as evangelist. He is calling the people forward in the work in a wonderful way on his present field.

**MISSISSIPPI SUNDAY SCHOOL AND
B. Y. P. U. CONVENTION**
Clarksdale, Miss., March 18-20, 1930—Seventeenth
Annual Session

D. A. McCall, President; H. T. McLaurin, Vice-
President; W. L. Compere, Secretary.



DR. J. POWELL TUCKER

TUESDAY EVENING

- 7:15 Song and Devotional, R. A. Walker.
- 7:40 Welcome Address, Dr. W. M. Bostick.
- 7:50 Why We Are Here, W. R. Hunter.
- 8:00 President's Address.
- 8:25 Appointment of Committees.
- 8:30 Special Music.
- 8:35 Address, "THE BACKGROUND OF LOVE," Dr. J. Powell Tucker.



MR. J. E. LAMBDIN

WEDNESDAY MORNING

- 8:30 Song and Devotional, R. A. Walker.
 - 8:50 Announcements.
 - 9:00 Simultaneous Conferences.
- (See pages 4 and 5)

JOINT SESSION—B. Y. P. U. DAY

- 11:00 General Assembly in Auditorium.
- 11:10 Worship Jehovah in Song.
- 11:30 Address, "THE UNVEILING OF LOVE," Dr. J. Powell Tucker.
- 12:15 B. Y. P. U. Banquet.

WEDNESDAY AFTERNOON

- 1:45 Worshiping Jehovah in Song.
- 2:15 Intermediate Sword Drill.
- 2:30 "Growing a Life," Mrs. J. E. Lambdin.
- 3:00 Symposium:
"Through the B. Y. P. U."
Reverence.
The Enlarged Vision.
God's Call to Service.
Practical Training.
Recreation Christianized.
- 3:45 "The Main Thing in Life," Mr. Carroll Hamilton.
- 4:00 Visit the B. Y. P. U. Idea Trade Store.
- 6:00 Leaders' Banquet.



MRS. J. E. LAMBDIN

WEDNESDAY EVENING

- 7:15 Worshiping Jehovah in Song.
- 7:45 "Our B. Y. P. U. Task," Mr. J. E. Lambdin.
- 8:15 Address, "LOVE'S COMMISSION," Dr. J. Powell Tucker.

SUNDAY SCHOOL CONFERENCES

All conference periods 9:00 to 11:00.
Daily Vacation Bible School, Dr. H. L. Grice and E. C. Williams.
Sunday School Problems, J. N. Barnett and Loyd Garland.
Intermediate, W. R. Hunter.



DR. H. L. GRICE

Junior, Mrs. Ned Rice.
Primary, Miss Annie Vera Cameron.
Beginner, to be supplied.
Cradle Roll, to be supplied.

B. Y. P. U. CONFERENCES

All conference periods 9:00 to 11:00.

WEDNESDAY MORNING

- 9:00 Leaders, Section 1:
Mrs. J. E. Lambdin, Nashville, Tenn.
- Leaders, Section 2:
Miss Cecelia Durscherl.
Seniors and Adults:
Mr. J. E. Lambdin, Nashville, Tenn.
- Intermediates: Miss Vera McCain,
Miss Valentine Paschal.
- Juniors: Mrs. R. A. Eddleman,
Miss May Detherage.
- 10:00 Sectional Conferences:
Leaders, Section 1:
Mrs. J. E. Lambdin.
- Leaders, Section 2:
Miss Cecelia Durscherl.
- Pastors and other General B. Y. P. U.
Officers:
Mr. J. E. Lambdin.
- Presidents and Group Captains:
Mr. W. L. Cooper.

Vice-Presidents and Membership Commit-
teemen:

Mr. G. Everett Redd.
Secretaries: Mr. J. H. Pennebaker.
Cor. Secretaries and Social Committee-
men: Miss Eleanor Ellis.
Treasurers and Missionary Committee-
men: Mr. Fred H. Terry.
Bible Readers Leaders and Instruction
Committeemen: Mr. W. L. Compere.
Choristers and Pianists:

Mr. L. V. Martin.

Associational Officers:

Mr. A. W. Talbert.

THURSDAY MORNING

9:00-11:00 All conferences as on Wednesday morning; same groups going to same rooms.

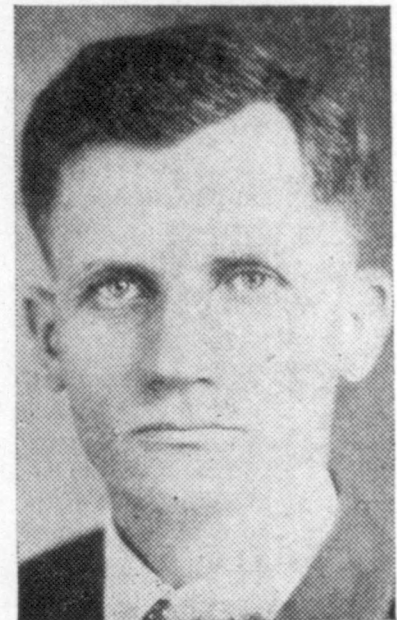
THURSDAY MORNING

- 8:30 Song and Devotional, R. A. Walker.
 - 8:50 Announcements.
 - 9:00 Simultaneous Conferences.
- (See pages 4 and 5)

JOINT SESSION—SUNDAY SCHOOL DAY

General Theme: "A PURPOSEFUL SUNDAY SCHOOL."

- 11:00 General Assembly in Auditorium.
- 11:10 Song and Devotional, R. A. Walker.
- 11:20 Reaching the Masses, J. N. Barnett.
- 11:45 Address, "LOVE AND THE MULTI-
TUDE," Dr. J. Powell Tucker.
- 12:30 Lunch.



MR. J. N. BARNETT

THURSDAY AFTERNOON

- 2:00 Song and Devotional, R. A. Walker.
- 2:15 More Bible Study, Dr. H. L. Grice.
- 2:50 Winning the Lost, Rev. B. R. Lakin.
- 3:25 Special Music.
- 3:30 Directing the Saved, Rev. J. E. Wills.
- 4:05 Committee Reports and Business.
- 4:20 Adjourn.

THURSDAY EVENING

- 7:15 Song and Devotional, R. A. Walker.
- 7:45 Awarding of Banners.
- 8:00 Address, "LOVE'S DEDICATION," Dr. J. Powell Tucker.
- 8:45 Final Adjournment.

WHO AND WHAT

WHO—

The personnel of the program ought to interest every Baptist in Mississippi.

Dr. J. Powell Tucker of the First Baptist Church, Raleigh, N. C., will bring the inspirational messages. If you have ever heard him speak you will be glad of the opportunity to travel across the State to hear him again. If you have not heard him, you may be sure there is a treat in store for you. The general theme for his messages is: "He Loved Me and Gave Himself for Me."

Dr. Homer L. Grice is known throughout Southern Baptist territory for his genuinely con-

structive work in Daily Vacation Bible School fields.

Mr. J. N. Barnett, who is with the Sunday School Board, has made for himself a great and well-deserved reputation for practical Sunday School work.



MR. R. A. WALKER

Mr. R. A. Walker is a gospel singer who has been in the evangelistic work in many of the States and Canada.

Rev. B. R. Lakin, of West Virginia, gives his entire time to Evangelistic work and has held meetings in many States throughout the South. We are fortunate to have him on our program.

Mr. J. E. Lambdin, of Nashville, Tenn., is the General B. Y. P. U. Secretary of the South, heading up the B. Y. P. U. work of the Baptist Sunday School Board. Mr. Lambdin is the successor to Dr. L. P. Leavell. He is known and loved by Baptist young people all over the South and is a sane and progressive leader. We are honored by having him with us this year.

Mrs. J. E. Lambdin, of Nashville, served for some years as Junior and Intermediate B. Y. P. U. Leader of Alabama. She now serves as a special worker for the entire South. To know her is to love her. Her success in the work but marks her efficient leadership and our leaders may count the hours spent in her conferences as time most profitably spent.

WHAT—

Two hours each day of conference work on our practical problems. Every phase of Sunday School and B. Y. P. U. work will be taken up in these conferences. Beside our own State workers, Dr. Grice, Mr. Barnett and Mr. and Mrs. Lambdin, all of the Sunday School Board, will help direct these conferences. Pastors, Superintendents, officers, teachers, B. Y. P. U. workers all will find in this program much help for future tasks. Do not rely solely upon past attainments for future work.

The entertainment will be on the Harvard Plan (that is, bed and breakfast free) for all who attend.

The first try-out in the selection of Mississippi's best Intermediate Swordsmen will be Tuesday afternoon, March 18, at 4 o'clock, First Baptist Church. All Intermediate Unions are urged to have their representative there on time. From this meeting we will pick the best ten Swordsmen, who shall compete for first place on Thursday afternoon at 2:15.

A Leaders Banquet for Junior and Intermediate Leaders will be given on Wednesday the 19th at 6:00 P. M.

The Idea Trade Store will open at the First Baptist Church and will offer to all who visit it a complete and varied stock of ideas for every phase of B. Y. P. U. work. Come prepared to shop early and late. IF YOU HAVE AN IDEA that you are willing to share with others, bring it along for the store. You will be privileged to carry it back with you if you like.

THAT CRUCIAL MOMENT IN OUR DENOMINATIONAL ASSEMBLIES

Eldridge B. Hatcher

I mean that moment when the assembly pauses each day for its devotional, or worship, period.

Let us picture for example a gathering of the Southern Baptist Convention with its six or eight thousand persons assembled in a large auditorium. A half hour is set apart for "worship" and the leader steps to the front to conduct the service. What a challenge! He must lead those thousands of hearts into worshipful communion with God. What heavenly art is now required!

There they sit before him with their varied, multitudinous feelings and thoughts. He must first lead them to withdraw their minds from outside and inside distractions and turn them towards—not himself, nor the singing, but God. He must try to subdue them into reverential silence.

Shall he offer a prayer aloud? Would it not be not apt to lack for talk.

Shall he offer a prayer aloud? Would it not be vastly better if for about five or ten minutes there should be an absolutely quiet season during which all could commune with God in any fashion they might desire,—in listening for His still, small voice, or in speaking to Him in confession, gratitude, praise, adoration and petition. Surely if the Holy Spirit is ever quick to descend upon a congregation it is when they are engaged in such heart communion.

What a sight that would be for angels and men! We are apt to think that the Convention joining mightily in a great song means great worship. But not necessarily. It depends upon what is back of the loud singing. Ofttimes men's worship is deepest when it is silent. "Be still" says Jehovah "and know that I am God".

How shall the leader of a worship service, by Bible reading, singing, a few spoken words, but chiefly by a long silent period, set free the worship possibilities wrapped within the hearts before him? Ah, is not that one of the largest questions confronting our Southern Baptist ministry? We do not lack for men who can lead a preaching service. How many of us can lead a congregation into united profound heart-communion with the Father? How many of us, as we slowly, distinctly read the scriptures to our audience can not only create in them the feeling that God is speaking to them a fresh message through those verses, but can also induce them to listen eagerly and obediently for His message to their hearts?

How earnestly God yearned through the centuries for the worship of Israel. But they preferred idols, and Christ, Himself, declared that the Father seeketh for those who will worship Him in spirit and in truth.

Is not the one overmastering need of our Convention the pausing by the messengers in the midst of their strenuous, hurried work and getting into vital communion with the divine Master. If He is there in our midst shall we not act accordingly? Can any half-hour of the Convention's time be better spent? Many will attend the Convention hoping that God will visit the meetings with heavenly benedictions. Shall we not then stop and in each session unitedly present to Him the gift of our whole-hearted worship? And shall this be done at the beginning of the session with people traveling the aisles, and with only a portion of the audience present, or shall it be done later in the session? Shall the worship service be held partly to fill the time until the full audience arrives?

A season of quiet communion would make the heavenly connection in the Convention. It would start the celestial current and would create the best atmosphere for discussion and planning. Such a service might unlock the streams for which Southern Baptists have been longing. Do we not need the Savior's reminder:

"APART FROM ME, YE CAN DO NOTHING?"

Don't ask God for a lighter job but for strength sufficient to handle your job.—Copied.

GOING AFTER LOST SHEEP

The Evangelical Churches which suddenly awakened to the fact that the number of absentee and inactive members had multiplied unduly, while they were wondering why new converts were not as numerous as formerly, are continuing to make discoveries and are stirring up the shepherds to new and larger endeavors. It is safe to say that the parable of the good shepherd has acquired new force in the dismay which many pastors and their helpers feel when they see the losses caused by the strayed members. So simple, so true, so stirring are the words of the Great Shepherd when applied to the conditions of today that they must rouse the keepers to new vigilance.

The result has been reached in a number of cases. The Disciples of Christ, which was compelled to report a loss of membership in 1926, has been so aroused that it reports the years following as years of unusual evangelistic efforts and large returns. In 1927 a net gain of 44,681 was reported, as compared with a net loss due to dropping of absent and inactive members in 1926 of 4,487. Secretary Bader states that it was discovered that in Southern California there were 65,000 former members of that denomination who were in a churchless condition, and that in Los Angeles alone there were 20,000 of these "drifters". In a Mid-West city were more than 2,000 unattached Disciples of Christ, and in a city of North Carolina 750 of the same sort. He truly says "souls are precious whether active or inactive, resident or non-resident." The trouble is that whether they stay away from church or attend church they are "lost sheep" and have to be searched out and identified, and asked to avow their membership at once, with or without letter. The letter can come later.

The Presbyterian Church in the U. S. A. which reported a "suspended list" made up chiefly of "lost sheep", approximating 50,000 a year for the six years previous to 1926, has taken the matter up with its General Assembly and after serious consideration by its General Council the following communication was sent by Moderator Robert E. Speer and Stated Clerk Lewis S. Mudge to the sessions of its churches:—"There is need in all our denominations today of a resolute effort to conserve our church membership and to hold in abiding loyalty those who are in danger of falling away. At present our Evangelical Churches lose, on the average by death or defection one member for every two they gain. We should hold these we are losing and be winning far more." This is the case in a nutshell.

In such Southern cities as New Orleans, St. Louis and perhaps others, where Baptist work is difficult and the co-operation of every Baptist in the city is greatly needed to meet and overcome the obstacles, the number of unaffiliated and unattached Baptists is much larger than the number of active Baptist church members. Baptist members have moved into these great centers of population and because Baptist Churches were weak and struggling and Baptist Church membership was not popular, and membership meant sacrifice and service they have kept themselves aloof. There needs to be some definite effort made by the home church from which these members have gone to trace these "wandering sheep" and encourage and even urge them to place their membership in some convenient church and get into the service for the Glory of their Master. The statement of Dr. Gambrell concerning our inattention to the whereabouts and Christian development of such members that "we have baptized them and turned them loose to dry" is too often true. It is high time we were taking this matter seriously to heart.

—A. F. Crittendon,
Brookhaven, Miss.

—BR—

Did you read the article on "The Lost Tribes of Christianity" in last week's Record? If not, you should. It is striking at one of the sources of our trouble. Watch for others along the same line.

Editorials

FROM THE HOSPITAL

The editor has been now for fifteen days in the hospital. During a part of this time, he has undergone suffering which he did not know it was possible for a human being to undergo, even in hell, but is now better, and if the Lord will, on the way to recovery. This experience has drawn forth affection and kindness from a multitude of people which he did not know to be possible. His own family have shown such utter devotion and helpfulness as to make sickness even a blessing. Day and night they have ministered to him unsparingly, and when his own mind was too distraught to be able to pray, they have shown that they knew how to pray and to prevail with God. Other friends by kindly messages and helpful services, have lightened the burdens of his suffering. One little girl in Brookhaven whom he has never seen has added nightly voluntarily to her prayer the petition that God would make Mr. Lipsey's father well. In the hospital, skilled physicians, many in number, have done all that human wisdom could to give relief from pain and restoration to health. The nurses day and night have assiduously labored to relieve suffering and restore health. I do not believe, humanly speaking, it would have been within the range of possibility to have secured relief without the thorough medical equipment which the hospital has provided. For all this, and more, I am devoutly thankful to God. I may be here for a good while, but I am resting comfortably and send messages of love to all who have felt sympathy.

—P. I. Lipsey.

WE ARE ABLE

For more than a year many of our people have been saying that the Baptists of Mississippi are not able to support three standard senior schools and one standard junior school. There has not been so much said about the need for this number of schools, but the emphasis has been on our inability to supply the necessary funds.

People sometimes make statements without thinking questions through, and by continued repetition come to believe that their statements are absolutely correct. More than this, their statements lead others to believe that they are correct. Those making the statements are honest in their thinking, except that they do not take all the facts into consideration.

One fact which many fail to consider is the comparatively small amount of the gifts made to our schools. While we have, during the past seven years, added to our endowment almost \$100,000.00 a year, yet a large portion of it has come from other people, Baptists outside of the State and members of other denominations within the State. If we compare the contributions actually made by our Baptist constituency with their income, we would soon be convinced that nobody is suffering because of gifts to Christian Education.

Another thing to be considered is the fact that the Baptist schools of Mississippi are in better financial condition than they are in almost any other Southern State. To be sure we owe \$270,000.00 for endowment bonds, but nevertheless not over \$35,000.00 worth of principal becomes due in any one year. Besides, the interest is less each succeeding year. We have been practically keeping up with our bond obligations while putting up a supplement of \$25,000.00 a year for three schools. Surely no one would say that the Baptist Denomination of Mississippi is growing weaker year by year, either numerically or financially.

We do well also to consider the value of Christian schools to the work in general throughout the Denomination. Years ago Major Millsaps said that the reason Baptists outnumbered all

other denominations in the State, combined, was our Baptist schools. This was at the time of the establishment of Millsaps College. He said in substance that as a result of Millsaps College the Methodists would change the ratio. In fact, every denomination which is growing realizes the importance of denominational schools. Business enterprises see the importance of schools to prepare workers. The United States Government recognizes the importance of schools by maintaining a school to train for work of the navy and another for the army. In fact, in every line of commerce and industry schools are recognized not only as being essential but as the most potent factors.

We should by all means see that our statements are true. To say that we are unable to finance these schools is not true. Furthermore, if they are a necessity in the promotion of our Kingdom work (and who would deny that they are?) then we should maintain them at the price of sacrifice. And to convince one that they are a necessity we would point to the difference in the growth of the Primitive Baptists and the Missionary Baptists. The Primitive Baptists more than 100 years ago numbered 100,000 adherents. The Missionary Baptists likewise numbered 100,000. The Primitive Baptists today can scarcely find 100,000 while the Missionary Baptists in the South alone are approaching 4,000,000.

Talk can kill a thing or it can make alive. Enough of untruth can kill. It was talk that kept the children of Israel out of the promised land when they came to Kadesh-Barnea. Had there been as many saying: "Let us go up at once and possess it" as there were of those who said: "We are but as grasshoppers in their sight", the children of Israel would have been in the "land of milk and honey" within less time than it required to explore the "Land of Promise" and bring back the luscious grapes.

If the writer can discern the signs of the times, there is an inclination today to listen to false prophets, to listen to those lacking in courage, to listen to those who are unwilling to "endure hardness as a good soldier". The heroic spirit seems to have vanished and there is a tendency to take the easy course. There is danger of making one of the most tremendous mistakes in the history of our work. We need to drop the suffix from a word which is so much in the mouths of so many of our people. Drop the t off of can't. **WE ARE FINANCIALLY ABLE TO MAINTAIN ALL OF OUR COLLEGES.**

Gospel Singer D. Curtis Hall has some open time in March and April, and can be reached at Box No. 1006 or Phone Dexter 5550-J, Mobile, Ala.

The flowers of affection, unlike those which are now coming out to beautify our physical world, bloom most freely amid the storm and stress of adversity. The editor and his wife are thinking now of the office force of The Baptist Record, the Baptist Convention Board and the Baptist Book Store. Day after day have they come to the Hospital, bringing their flowers and love and prayers. Always faithful and true in their work, they have stood together under it during the past three weeks, and the paper has gone to your homes as usual. We loved them before, we love them more dearly now.

While the editor was in the hospital, in the next room to him, and suffering with the same malady, possibly worse, was Mr. R. M. Hederman. For several days, tho' himself suffering intensely, he was constantly sending cheering messages to this patient, and contributing little physical comforts, which were greatly appreciated. We have seen many people who while in comfort themselves were able to cheer others, but it is an unusual and exquisite exhibition of grace to cheer others while you yourself are undergoing suffering, and it reminds one of the beautiful verses in the 14th chapter of John. We are glad to state that Mr. Hederman is improving.

"God's way of SAVING is by WINNING. He would have us to see the sin as ugly and damnable as it actually is, and to see Him as pure and holy and winsome as He is, and then to reject the sin and choose Himself."—Miss. Visitor.

A letter from Pastor Brigrance of the Second Church, Greenwood, brings the following good news:

"Our attendance the last two Sundays has been fine in all services and in all departments. Our B. Y. P. U. had 40 present Sunday night a week ago, the W. M. U. had 13 present last Tuesday and the Sunday School had 74 present yesterday morning, although it was not our preaching day. All our work is showing renewed life. We shall continue to pray and work to the end of having a great revival among our membership, an ingathering of un-enlisted Baptists and the conversion of the lost."

This is a fine report from a church of about 100 members. Their meeting is to begin March 16th.

It is understood that Dr. W. H. Weathersby has resigned his position as head of the Department of Education in Mississippi College, to accept a similar position in the Mississippi State Teachers' College at Hattiesburg. It is with a distinct sense of loss to the friends of Mississippi College that this news is received. He has for nearly 25 years been connected with the College and has not only done excellent work in his department, but has been one of the most active members of the faculty in all Christian service. He is one of the deacons in the church, also clerk, and one of the most faithful and constant in his attendance. It is fortunate that the College secures as his successor Dr. W. R. Sumrall, who is by nature and grace and thorough preparation for his work, well fitted to take up the work in this department. He, too, is a native Mississippian, an alumnus of Mississippi College, a Doctor of Philosophy, a gentleman of fine Christian character, and actively useful in the church. We need more men of his kind.

Following is an interesting report sent us by the Southwestern Baptist Theological Seminary of one of our Mississippi boys:

"Barney Thames, formerly of Jackson, Mississippi, a graduate student and fellow in the department of Hebrew and Old Testament in Southwestern Seminary, sailed from New York March 6th on a spring tour of Europe and the Holy Land.

Mr. Thames, with the Armstrong party, visits Spain, Italy, Sicily, Greece, Turkey, Asia Minor and Rhodes, Syria, Palestine, Galilee, Judea, Desert of Sinai, and Egypt, spending ten weeks in these and other places in the Holy Land.

He made the trip by airplane from Comanche, Oklahoma, to St. Louis, where he took the train for New York City.

While completing his work in the Seminary Mr. Thames has carried on work in Oklahoma as pastor of the First Baptist Church of Comanche, Oklahoma.

He expects to return in time to resume his work with his church and with the Seminary the 10th of May."

SUNDAY SCHOOL ATTENDANCE MARCH 2	
Meridian, First Church.....	733
Collection.....	\$51.52
Okolona Church.....	173
Collection.....	\$10.14
Jackson, Calvary Church.....	746
Jackson, Griffith Mem.....	287
Jackson, Davis Mem.....	335
Jackson, Parkway Church.....	171
Newton Church.....	263
Collection.....	\$8.91
Picayune Church.....	388
Brookhaven Church.....	530
Gulfport Church.....	433
Collection.....	\$140.14
Brookhaven Church (Feb. 23).....	535
Gulfport Church (Feb. 23).....	468
Collection.....	\$121.60

An Earnest Appeal To Southern Baptists

In a few more weeks the books of the Home Mission Board and the Foreign Mission Board will close, and unless there is heroic giving to the Cooperative Program by our churches in March and April, there will be a most distressing report to make of our Home and Foreign Mission work at the Convention which meets in New Orleans in May.

The time has come to speak plainly. Our people should know the facts. The Home Mission Board therefore desires to join our Foreign Mission Board in laying before Southern Baptists the true Mission situation as the Denomination now faces it, and to urge every church to do its best for the Cooperative Program in March and April.

The Home Mission Board has received from the Cooperative Program and Designated gifts for this Conventional year to March first \$207,335.84. Last year for the same period it received \$245,211.45. This shows a loss in receipts this year as compared with last year of \$37,875.61. At this rate of decrease, we will come to the Convention in New Orleans with a deficit in receipts as compared with last year of about \$50,000.

Last year we received from the Cooperative Program \$349,983.26; from Designated gifts \$26,696.31; from W. M. U. March Week of Prayer \$39,190.64, making a total from the Cooperative Program and Designated receipts of \$415,870.21. The rest of the Board's receipts came from special offerings on account of the crisis of the Board. We are receiving nothing on this account this year.

If we receive \$50,000 less this year than we did last, which is now apparent unless our churches do the heroic thing for the Cooperative Program in March and April, we will receive this year only \$365,870.21. Out of this amount we will have to pay our debts and run our Mission work.

We are under instructions from the Conven-

tion to lay out our work on the basis of the cash receipts of the year before. Notice what this will mean in the light of the fixed charges of the Board. These fixed charges are: on principal and interest for bonded indebtedness \$93,000; interest and principal on notes payable \$124,320, making a total of \$217,320. This is the minimum to be paid on debt. Deduct this from the \$365,870.21, our anticipated cash receipts for this year at the present rate of giving on the Program by our churches, and we have \$148,550.21 as the amount left available for Mission work.

The Home Mission Board joins the Foreign Mission Board in bringing the Mission problem to the Baptists of the South. The Mission Boards are agencies of the churches and can work only with the money the churches give to them. As for the Home Mission Board, it is unalterably opposed to going into debt another penny. It is limited absolutely in its work to the amount of money it receives.

There is a solution to this problem. It is very simple. Let every church in the Southern Baptist Convention put special emphasis on the Cooperative Program during the months of March and April. We do not ask for Designated gifts. Let us all stand by the Program. We have pledged ourselves to the Cooperative Program, and our appeal is for the whole Program. We therefore earnestly urge all of our pastors and churches to stress the Program during these two months, and sincerely hope and pray that every Baptist in the Southland will not only pay all that he has subscribed to the budget of his church, but will also make an added gift for the whole Southwide Program of Southern Baptists.

Ellis A. Fuller, President,
Home Mission Board.
Louie D. Newton, Vice-President,
Home Mission Board.
J. B. Lawrence, Exec.-Secy.-Treas.,
Home Mission Board.

A BAPTIST BIBLE INSTITUTE EXPERIENCE

By Mrs. F. B. Bookter, Student

A little girl thirteen years of age was assigned to me by a group of personal workers in a revival meeting. I began praying for God to save her and to lead me in showing her the way to Christ. I was invited into her home for dinner. After dinner while the others of the family were busy with the dishes I secured an opportunity to talk with the girl alone. I asked her if she would like to give her life to Christ, and she said she would. I chose some verses from John 3 to read with her. I had her read the verses and I repeated some of them.

The first verses that I used were John 3:18-21, trying to show her the result of sin and disbelief in Christ. Next I used John 3:3, trying this time to show her that she must turn from sin and be changed of the Spirit. Then I used John 3:14-16 as a picture of the way belief in Christ saves. Next I had her read Romans 10:9-10 to show her she must believe in her heart and confess Christ. She said she would accept Christ as Saviour and let him have his way in her life. Then I had her read 1 John 2:3-6. She wanted to and was baptized and united with the church.

SECOND EDITION SUGGESTED

The little book, "Stack-Pole Bible-Reading Study", by Rev. G. W. Riley of Clinton, has had a remarkable sale. The first edition is sold down to about one hundred, and many suggestions have been made for a second edition. The author says that if he gets out another edition he will probably add four more chapters. We understand that several pastors are teaching the book to their W. M. U.'s and in their prayer meetings.

NEW PHASES OF MISSIONARY WORK IN BRAZIL

By Paul C. Porter

It has been three months now since we returned to our work in Brazil. Our first impression was that of need, desperate need. This impression is gradually changing to one of opportunity, immediate opportunity, both among the native Brazilians and among the foreign populations. In this letter I shall limit myself to our foreigners.

While the United States discourages and limits immigration, Brazil encourages it and welcomes the peoples of the world to her shores. They are here already and are coming by the thousands from Italy, Russia, Japan, and the four corners of the earth. What Brazil will be racially no one can predict. What she will be religiously depends on what is done now to meet the needs of those who are being welcomed to her shores.

Let us take the Japanese for an example. They must emigrate. Japan is not large enough for them. The United States has barred them. They have studied the question and tried to find the why of the prohibition. They have concluded that they have been undesirable because their traditions are different, their religion is different, and they have not mixed with the other races. They want to be welcomed and are determined to lay aside tradition and religion and to mix with the people of their adopted home. They are anxious to learn the Portuguese and to adopt Brazilian customs and religion. Hundreds of them are "baptized" by the Catholic priests as they enter the harbors of Brazil. They are given the images of Mary and Jesus and taught to pray to them.

In the city of Bauru, in the interior of this

state, Sao Paulo, I talked to a Japanese who was from a colony of immigrants where a Catholic missionary was trying to "Christianize his people". He said, "They give us images; Japanese do not want images, Japanese want Jesus".

I have just heard of another Japanese Colony that has built a nice school building and hired a Brazilian teacher to teach them Portuguese. The children study in the day-time and the adults at night. Their teacher is a Baptist and has promised to try to arrange for me to preach to his students through an interpreter who speaks English. One thing sure is that the Japanese who are coming to Brazil now are anxious to be changed. May God grant that that change may be to a new life in Christ Jesus.

The Japanese are only one example. The Russians are coming in great numbers and are more prepared for the Gospel than the Japanese. Many of them are tired of Bolshevism and of Greek Catholicism. There are quite a number of Baptists among these Russians. We have a Russian Baptist Church in Sao Paulo. They need training. Hungarians, Bulgarians, and many other races are arriving in great numbers. What can we do?

How our hearts yearn to take advantage of these opportunities! What a wonderful opportunity is this, to preach the Gospel in its purity to the founders of this new amalgamated race that is destined to inhabit Brazil. Now is our day of opportunity. There is little that we have been able to do other than distribute tracts and gospels. Our forces have been cut by death and by resignations. Our funds have been reduced. Our travel fund for this field has been cut in half. The literature fund, the rent fund for preaching halls, and the funds for schools to teach the adults to read and write were all cut off at once.

Of course, it had to be done. The debts must be paid. However, I am one who cannot rejoice in the payment of debts by retrenchments in missions in the face of such wonderful world-opportunities.

We are not thinking about giving up. We are not going to quit. We need more missionaries and more equipment to extend the work in proportion to the opportunities that God is opening up before us. It looks like there is no hope for increased forces for a long time, yet will we do our bit to carry on until He sees fit to send recruits and relief.

We make no appeal. Appeals are no longer heard. They are too common. We pray that some day God may raise up a people as missionary in action as we Southern Baptists are in conviction.

DR. TRUETT TO VISIT SOUTH AMERICA

Dr. George W. Truett will leave Dallas about June 1 for Rio de Janeiro, Brazil, where he will be one of the principal speakers in the Latin-American Baptist Congress. He will spend the summer holding evangelistic meetings in the larger cities of South America.—Baptist Messenger.

STEWARDSHIP VITALIZED

Stewardship in all of its beauty and power was presented to our people of Jonestown by Bro. G. C. Hodge last week. The result of which we are sure will erase much error financially and will insure scriptural, spiritual and satisfactory fruits. If such work was introduced and constantly encouraged by all denominational leaders and pastors, no longer would there be any fear of leaving the budget work with the local church on the honor system or volunteer plan, which would surprisingly soon eliminate debts and embarrassments. This only will make possible the evangelization of the world for Christ.

Thanks to the Board for this Department and this efficient worker.

—L. B. Cobb,
Pastor Lyon and Jonestown.

CHURCHES, THEIR PASTORS AND THE ANNUAL SEMINARY CONFERENCE

We observed last year, and we have had several reminders this year of the fact, that many pastors desiring to attend the Annual Louisville Seminary Conference, March 10-21, are unable to do so and that many churches are both able and willing to make it possible for their pastors to join in this "rendezvous of called and commissioned men" when once the matter has been called to their attention. Our suggestion that pastors consider taking all or a part of their annual vacation at this time has met with approval in some quarters. That the Conference will be worth in spiritual dividends much more than is represented in the investment of the necessary time and money is amply borne out in numerous testimonials received since the last meeting of the Conference.

The advance registration represents fifteen states. Without a doubt the attendance at this "revival of revivals" will far exceed last year's attendance. But we shall be unsatisfied unless every pastor who desires to come has opportunity to join his colleagues of the ministry here. The last reservation made before this statement was started was for a student in Yale University who is hungry to be here with Drs. Truett, Latourette, Ray, Lawrence, Alldredge, Burroughs, Dobbins, Carver, and Weatherspoon; other members of the Seminary faculty; the large cosmopolitan student body of preachers; the representative staff of missionaries and missionary leaders; and the qualified staff of Sunday School workers.

"Preaching", "Missions", and "Church Problems" will be the major themes. Entertainment at \$2.00 a day, which includes room and meals, will be provided in Mullins Hall and in nearby private residences. There will be no other fees. The brethren are permitted to bring their wives. They may come for all or a part of the Conference. To reduce transportation expenses, a number of auto parties are being organized. Reservations should be made as soon as a decision is reached. If a decision is not reached until the last minute, let these brethren come unannounced.

—Chas. F. Leek, Conference Secretary.

AN OLD TESTAMENT VERSE

By James E. Dean

"And he cried unto Jehovah; and Jehovah showed him a tree, and he cast it into the waters, and the waters were made sweet." (Exodus 15:25)

This is the brief and simple record of the healing of the bitter waters of Marah. The account given in Josephus is considerably longer. It is as follows: "He therefore betook himself in prayer to God, that he would change the water from its present badness, and make it fit for drinking. And when God had granted him that favor, he took the top of a stick that lay down at his feet, and divided it in the middle, and made the section lengthways. He then let it down into the well, and persuaded the Hebrews that God had hearkened to his prayers, and had promised to render the water such as they desired it to be, in case they would be subservient to him in what he should enjoin them to do, and this not after a remiss or negligent manner. And when they asked what they were to do in order to have the water changed for the better, he bid the strongest men that stood there, to draw up water; and told them, that when the greatest part was drawn up, the remainder would be fit to drink. So they labored at it till the water was so agitated and purged as to be fit to drink."

It is clear to any observant reader that Josephus has tried to explain away the miracle. He does not always do this, for he treats the passage of the Red Sea as altogether miraculous. But the passage above shows something of the manner and method of Josephus. He had no information about the waters of Marah except such as we have in the Book of Exodus, but for his own purposes he recast the story and attempted to explain how it all was accomplished.

Josephus was a Jewish priest who lived about 37-95 A. D. After a journey to Rome, where he became acquainted with the notorious Poppaea, wife of Nero, he returned to Palestine and became involved in the revolution of the Jews in 66 A. D. He was a Jewish officer, but became a prisoner of the Romans. He managed to win the favor of the Romans and did what he could for his countrymen when Jerusalem was captured by Titus. Later he secured a writer's pension from the Roman emperor and devoted his energies to writing the history of his people. His two principal works are *The Antiquities of the Jews* and *The Wars of the Jews*. Josephus wrote in Greek. The only available English translation is by William Whiston, made in 1737. There were two earlier translations, but they have been altogether displaced by Whiston's work.

When writing about Old Testament times Josephus used the Septuagint translation of the Bible, and had no other trustworthy information. He weaves in considerable worthless tradition. But in describing the destruction of Jerusalem by the Romans and other matters of his own times he is a first-rate authority. His existing works mention briefly John the Baptist and Jesus, but one of the passages concerning Jesus has perhaps been tampered with. He is a witness of the fact that Jesus lived but does not give us any details as to his career. He seems deliberately to refrain from mention of the Christians.

Baptist Bible Institute, New Orleans.

IN THE LIFE OF SOUTHWESTERN SEMINARY

(L. A. Myers, Journalism Department)

Dr. E. P. West, Houston, Texas, will deliver the Founder's Day Address, March 21st.

Dr. Jeff D. Ray, Professor Homiletics, will give the Holland Lectures, April 15th. Subject "Marriage".

Recently the Sunday School Board gave a magnificent Bible and 100 song books to the Y. W. A. of the "Southwestern" Training School.

From February 25th to March 7th, Drs. M. E. Dodd and Homer L. Grice deliver a series of lectures in the Seminary Chapel on "Little Journeys With Jesus" and "Daily Vacation Bible School" respectively.

In the Seminary during the current session 20 foreign students have enrolled. Among them are 16 returned missionaries who are taking special work.

Otis Jones, McCall Creek, Mississippi, student of Theology, was recently appointed to the African Mission field by the Foreign Mission Board. Other Seminary students who have sailed in recent months are: Misses Blanche Simpson and Adele Lain, and Rev. Blonnye Foreman, Brazil, who went out independently.

The Training School girls will be hostess in a House Party to more than 100 girls, representatives of the Y. W. A.'s of the seventeen districts of Texas, March 14-16. Purpose, fellowship and inspiration; auspices of W. M. U.; leadership; Mrs. T. C. Jester, Mrs. Terrell Bourne, and Mrs. William McGarity.

"STOP, LOOK, LISTEN"

As we ride along the highways we see this sign, "Stop, Look, Listen" placed at railroad crossings to warn people of danger. Would this not be a good warning to apply to our own lives as we pass along the highway of life? Apply it when temptation is about to sweep us off our feet, and when we are tempted to do things that will bring reproach upon the name of our Master whom we profess to serve.

The true Christian keeps his light shining all the time. The more we serve the more we love. The more we love the brighter our light.

If you would know true happiness, forget self and live for others.

You don't have to wait for the opportunity to do big things to bring happiness to others. Do a little kindness every day.

It isn't the car but the man at the wheel that counts.—Copied.

RECOMMENDATION NUMBER THREE

With the hope that the articles on the first and second Recommendations have been given fair consideration, we come this week to the consideration of the third. It reads as follows:

THIRD: Realizing that wholesome Discipline is necessary to the conserving and right development of young life and knowing the tendency to lax discipline in the home and community life, we recommend that we seek to cultivate a spirit of cooperation in the matter of discipline between the home and the colleges and that our trustees seek to organize their forces for a furtherance of conservative and corrective discipline in our schools.

This recommendation deals with Discipline. Discipline is almost a 'lost art' in many places where it should thrive and in losing it we are losing much else that is worth while. Four things are suggested by this recommendation.

The Necessity for Wholesome Discipline

Much could be said on this phase of the subject. Many Scriptures could be cited in favor of it. It lies at the very foundation of development in every line of endeavor. It is necessary in the home and where hundreds of home boys or home girls are gathered for development there is greater need for wholesome discipline. My humble judgment is that no one thing will do more to rebuild the morale of Christian Education than a discipline that tends to develop high-toned Christian conduct in our colleges.

The Tendency to Laxness in Discipline

Notwithstanding the importance and necessity of Discipline, it is evident that there is a great tendency to fall down at this very point. Some say it is not a matter of Lax Discipline but rather a matter of more privilege for the young people and more personal responsibility. Be that as it may, it is a fact that there is a lack of effort to control and direct the young life in the home and in the community and this is being reflected in our colleges.

The Need of Cooperation

The necessity for discipline and the tendency to laxness in the home and community life make it important that there be a fine spirit of cooperation between the home and the college. There should be a clear understanding as to what the home should expect of the college and also what the college should expect of the home in this matter.

Some time ago I asked the Business Manager of one of our colleges what the parents could do to help enforce discipline and he said, "Quit asking so many special privileges for their children." Our college people, in the main, would like to have a more orderly and systematic student body, but it is hard to have such because of the liberties allowed young people in the home and community life and asked by many parents for the children while off at college.

My study of this subject has led me to see a dilemma something like this. Some people seem to think there is mystic influence about our Christian schools that will transform an almost incorrigible boy or girl into a model of deportment and integrity, while the college authorities seem to think that they must allow students to do just about as they please so as to hold patronage. Many bad boys and girls have been made over in our colleges but often these incorrigibles have taken advantage of the larger liberties to wield a hurtful influence on many who have come from home where wholesome discipline has been the order.

The Need of Organization for Discipline

To be sure we shall not secure the best deportment through laws and penalties. It must come from the establishment and cultivation of high ideals; but rules and regulations are needed to aid and direct in this accomplishment. This calls for organization. Here is another place where One Board of Trustees for all our colleges could serve to advantage. There is a need for cooperative study of the whole situation; the development of a system that would be recognized as for the welfare of all; and an agreement for a

systematic and cooperative enforcement.

We offer these further suggestions.

1. Our Trustees and faculties need to realize that we are not operating Universities with student bodies composed of developed men and women, but colleges with student bodies composed of young people unsettled and undeveloped needing oversight and direction.

2. Each faculty should have a committee on Discipline whose duties should be to work out disciplinary measures to be adopted by the college, see that these measures are enforced and suggest changes in light of results.

3. Members of our Boards should visit the colleges occasionally to study the methods of discipline employed and note the results of such methods.

It will take time, some money and work to carry out these suggestions but the importance of the matter in hand justifies the expenditure.

Yours for Christian Education,

—Bryan Simmons.

THE VALUE OF OUR BELIEFS

(By D. A. McCall)

One group of students in Mississippi College challenges my deepest interest and absolute admiration, namely, the Ministerial group. I wonder how many Mississippi Baptists know they meet daily in a noon-day prayer group? I feel sometimes that this is the group that should be specially nurtured by Mississippi Baptists, and yet is possibly largely forgotten by many of us. It has been my privilege to make contacts with them and to my own help in recent months. In preparation for studying as a group the book, "What Baptists Believe", they asked the writer to speak briefly one noon period on, "The Value and Need of Knowing 'What Baptists Believe'". The following is a simple presentation of the brief talk made, aside from theological terms:

"First, it vastly matters what one believes. It also vastly matters how strongly one holds his beliefs. It largely makes or unmakes one. It largely seats or unseats one. It largely builds or breaks one.

Religion of any sort in the broadest sort is somewhat a matter of faith.

Christianity is supremely a matter of faith.

Everyone believes something. The skeptic believes the way of doubt to be the best. The infidel believes the way of unbelief the best.

Judas believed wrongly and is the human apex of treachery.

Thomas did not believe strongly enough and missed the presence of Jesus.

Peter denied his Lord because his faith did not grip him.

John magnifies "faith", "belief" tens of times in his Gospel.

Second, the world needs what we hold and believe. Two things Baptists magnify, and things they ought to magnify more have impressed me recently as never before. A regenerate church membership is one. With this I place the companion doctrine of the authority of the Bible and the Lordship of Jesus. Ponder them. Ponder their depths. You will not readily exhaust their meaning and value. Democracy in religion is the second truth. With this I place the companion doctrines, separation of Church and State, and, religious liberty. To my own mind these are inseparable and invaluable.

The third and last thought I have time to bring is that our Baptist heritage inspires us. John the Baptist, John the disciple of Christ, John Bunyan, John Weatherford of Chesterfield jail and a host of other Johns literal and figurative call us and challenge us to love and loyalty for Christ.

God grant to us hearts of faith, lives of faithfulness and spirits afire with the beliefs of the Bible and the "Faith of Our Fathers."

The secular papers announced this week that Pastor H. H. Webb of Liberty has been offered an excellent pastorate in another state. We like to see worthy promotion but we would rather see it done in our own state.

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

HOW PEOPLE MAY BE LED TO BE FAITHFUL IN THEIR STEWARDSHIP

In leading the members of a church to be faithful in their stewardship the following three things are essential:

I. ASCERTAIN WHETHER THEY ARE SAVED OR LOST.

Unsaved people cannot be faithful in stewardship, for they are not God's stewards. They have rebelled against God, rejected His Son, Jesus Christ, as their Lord and Saviour and are enemies of God (See Matt. 21:33-44). They may be led to tithe. They may in fact be led to give all of their goods to feed the poor and to burn their bodies completely out in the work of the church; but that would profit them nothing, for God would neither accept nor approve of either their gifts or their services (I Cor. 13:3). There is nothing they can do to please God until they repent of their sins and accept Christ as their Saviour. Since this is true, it is not only unwise, but it is wrong to try to lead unsaved people to be faithful in stewardship. We should talk to unsaved people about Christ, not about stewardship. Stewardship is for saved people only.

If the salvation of any particular member of a church is questioned some friend should have a personal interview with him and ascertain whether he is saved or lost. This interview should be made when alone and when in some place where others will not be apt to interrupt the conversation.

A man in the church is, in one sense, like a man who, in company with others, is shipwrecked in deep water. He may have on a life-belt and be perfectly safe, but if he doesn't think he is safe he will struggle to save himself instead of trying to save others; while if he knows that he is safe he will attempt to save others. The Devil knows this, and is attempting to lead all of God's people to doubt their salvation so they will be indifferent about saving others. This should be remembered when dealing with those whose salvation is questioned, and if they say they doubt their salvation: if they say that when they joined the church they thought they were saved but later decided they were mistaken about it; they should be asked to tell why they thought they were saved when they joined the church and why they later thought they were mistaken about it. It may be that they were saved when they joined the church and are mistaken about it now. Whoever is dealing with them should help them get this matter straight. If they are saved, they should be led to repent of their unfaithfulness and reconsecrate their lives and possessions to the service of God. If they are not saved, they should first be led to repent and accept Christ as their Saviour, then consecrate their lives and possessions to the service of God.

II. LEAD THEM TO MAKE A DEFINITE DECISION.

In evangelism we lead those who are lost to surrender their souls to God. In stewardship we lead those who are saved to go a step further and surrender their lives and their possessions to the service of God. There is no short-cut method whereby we can lead sinners to surrender their souls to God; neither is there any short-cut method by which we can lead Christians to surrender their lives and their possessions to the service of God. Our success in stewardship, like our success in evangelism, depends, insofar as the human element is concerned, upon persistent preaching, teaching and pleading with men. In fact, if we ever succeed in leading Christians to surrender their lives and their possessions to the service of God we must employ the same methods that are used in leading the lost to surrender their souls to God.

In our efforts to lead people to surrender their souls to God, we depend largely on the preaching of the gospel. A large number of those who are lost, however, do not attend the regular preaching services Sunday after Sunday, so in addition to the regular preaching services we have, about once a year, a special series of services: a revival meeting. We secure the best available minister for the revival meeting and make the services as attractive as possible; but we do not stop with that. We go a step further and organize a personal worker's band, secure the names and addresses of those in the community who are lost and send the workers out to see them personally and talk to them about surrendering their souls to God.

In our efforts to lead people to surrender their lives and their possessions to God, we should follow practically the same method. We should depend largely upon the preaching of the gospel. We should not, however, depend altogether upon the regular preaching services, for a goodly number of the members who are slothful in their stewardship do not attend the regular preaching services. In addition, therefore, to the regular preaching services, we should have, at least once a year, a special series of services for the purpose of studying stewardship and leading the members to reconsecrate and rededicate their lives and possessions to the service of God. A large number of those who are slothful in their stewardship, however, will not attend the special services, so we should go a step further and secure the names and addresses of all the members who are slothful in their stewardship and send those who are faithful in their stewardship out to see them personally and to talk to them about consecrating their lives and their possessions to the service of God.

Some of those who are unfaithful in stewardship resent the efforts on the part of others to lead them to be faithful; but we are not going to stop preaching and teaching stewardship because some of those who are unfaithful do not appreciate it. Hardened sinners frequently resent the efforts of Christians to lead them to Christ, but Christians do not let them alone simply because their efforts are not appreciated. Christians know why hardened sinners are so unconcerned about salvation. They know that the Devil has them so blinded that they do not know what it means to be lost without God and without hope in the world, or what it means to be saved. If they did know they would want to be saved. Christians know this, so they continue praying, preaching, teaching and pleading with sinners to come to Christ that He might free them from the slavery of sin, open their eyes and save them by grace. When we succeed in leading a sinner to Christ he never ceases to thank God for those who were interested in him when he was unconcerned about himself. Those who are faithful in stewardship understand why those who are unfaithful do not appreciate the doctrine of stewardship. They do not know what stewardship is. They do not know what it means to walk in harmony and in fellowship with God and to serve Him. If they did know they would want to be faithful in their stewardship. Faithful stewards know this and are going to continue preaching, teaching and pleading with those who are unfaithful to reconsecrate and rededicate their all to the Saviour. When we succeed in leading a slothful steward to become faithful he appreciates it and thanks God for it. It isn't enough, however, to lead people to promise to be faithful to God. We must—

(To be continued next week)

Rev. J. A. Landers of Blue Mountain, Miss., has been called to the pastorate of the Potts Camp Church and it is hoped he will accept.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

MRS. A. J. AVEN, President, Clinton
 MRS. HAL ELLIS, Hazlehurst, 1st Dist. Vice-Pres.
 MRS. M. F. DOUGHTY, Shaw, 2nd Dist. Vice-Pres.
 MRS. JNO. W. BROWN, Tupelo, 3rd Dist. Vice-Pres.
 MRS. HENRY F. BROACH, Meridian, 4th Dist. Vice-Pres.
 MRS. E. N. PACK, Hattiesburg, 5th Dist. Vice-Pres.

MRS. CLAUDE ANDING, Flora, 1st District
 MRS. NED RICE, Charleston, 2nd District

MISS M. M. LACKEY, Editor and Corresponding Secretary, Jackson
 MRS. J. L. JOHNSON, Hattiesburg, Training School Trustee
 MRS. W. J. DAVIS, Jackson, Margaret Fund Trustee
 MRS. R. A. KIMBROUGH, Charleston, White Cross Work and Personal Service Leader
 MRS. P. I. LIPSEY, Clinton, Mission Study Leader
 MRS. R. B. GUNTER, Jackson, Stewardship Leader
 MRS. I. L. TOLER, Gloster, 6th Dist. Vice-Pres.
 MRS. G. W. RILEY, Clinton, Recording Secretary
 MISS FANNIE TRAYLOR, Jackson, Young People's Leader
 MRS. D. M. NELSON, Clinton, College Correspondent

OTHER MEMBERS EXECUTIVE BOARD
 MRS. C. LONGEST, University, 3rd District
 MRS. J. K. ARMSTRONG, Louisville, 4th District

MRS. J. N. MILLER, Wiggins, 5th District
 MRS. J. A. TAYLOR, Brookhaven, 6th District

"Be ye Steadfast"

How is your Society coming with this first quarter's "Specials?" We trust that each District will be ready to send in a nice portion of the fund before the end of March. We do not want to fall behind with so needy a sum.

Concerning Our Convention

Our Convention will open in Tupelo, Tuesday evening, April 1st, at 7:30 o'clock. A great inspirational service is planned for this session.

That afternoon beginning around 2:30 a Conference, based largely on The Plan of Work for the year will be held. Everybody who possibly can reach Tupelo in time should attend and take part in this Conference.

This same afternoon our President, Mrs. Aven, has called a Meeting of the State Executive Board. All members will please take notice. This is an important meeting.

On Wednesday morning from nine to 9:50 a Conference on Personal Service and Mission Study combined will be held. Beginning sharply at ten the Convention convenes. Note that ten minutes is given us to get in our seats and be ready for the opening hour.

On Thursday morning from nine to 9:50 the Young People's Conference will be held.

You will note that these Conferences are arranged so that each of us may attend each one. They will be a very important part of our Convention. Let us not miss the opportunity of getting the good things brought us from these Conferences.

Now, remember, the first Conference is Tuesday afternoon around 2:30. The exact time cannot be set till we know more of train schedules. The other Conferences will be on Wednesday and Thursday mornings, respectively.

Our Nominating Committee at Tupelo will have a rather trying task in the selection of the forty delegates who will represent us at the May W. M. U. Meeting in New Orleans. We are so near that City that certainly many of us will go. It is pleasing to announce that seating room will be provided for all who may attend as visitors; so let none of us remain away because we cannot be delegates.

However, this note concerns DELEGATES. These are chosen by our Nominating Committee in Tupelo. They are chosen from the list of names handed to them after reaching Tupelo. Their choice of names is voted on by the Convention along with other recommendations of this Committee. This information will enable all of us to know how to proceed.

Delegates to Tupelo Convention

(Article V, Constitution W. M. U.)

"The Annual Convention of the B. W. M. U. shall be composed of the officers of the Union, the members of the Executive Board, Associational Superintendents, Young People's Leaders, the President of each W. M. S., and three additional representatives from each society, and one representative from each Y. W. A., and Leaders of G. A., R. A. and Sunbeam Bands."

Deep Ploughing

In the midst of the Great American Desert lies a valley of over 200,000 acres so reclaimed from desert barrenness as to be approximately described "a garden spot," abounding in all year-round roses, semi-tropical fruits and ever green fields. Important among the commodities produced is

alfalfa; coming from a seed very similar to the proverbial mustard seed in size, shape and color, with the first plant so small and tender it must be carefully nurtured: the mature plant so strong and sturdy it can endure many hardships and yield three to eight cuttings a year.

Would you know the secret? Deep ploughing—thoroughly preparing the soil: creating a rich loam into which the roots of this plant penetrate at times to a depth of ten feet: imbedding the tendrils where life sustaining strength and power are to be found.

Looking over the Master's fields we see vast areas, rich in value, needing even begging to be reclaimed from barrenness while hearts cry out yearningly "How is it to be done?" and we hear from the Psalmist of old "Deep calleth unto deep"—the call to enter the sacred precinct of prayer, there to tarry until the surface crust of self is broken and the small plant of faith reaches into the depths of a Saviour's love; to find, wind around and cling to the will of God. Then and then only will come coursing into our lives power that will enable us to go into the fields and garner golden sheaves to lay at the feet of Him for Whom and with Whom we are "laborers together."—Mrs. W. C. Henderson, Arizona.

Preparing the Soil

In my garden down in sunny Florida there grows a beautiful pecan tree. As I look out on its leafy branches eloquently it speaks to me of God's marvelous providence. Not only do I enjoy its wonderful foliage and pleasant shade but look forward with eagerness to its fruitage. But at certain seasons of the year we look most carefully into the needs of this tree and study how to prepare the soil for a renewed energy for the production of fruit. We dig up the soil and put into it the iron and bonemeal digging deep down next to the very roots, and supply those things which our tree needs. God, the pecan and I are in organization for a more abundant harvest.

Truly I know that "only God can make a tree" but the pecan tree and I labor together for more perfect fruit. I love that organization but there is another organization that I love also, God, the women of my church and I as mission study leader. Truly I know that only God makes a missionary society what it ought to be by allowing the women and me to work together by studying carefully our needs and planning at just the right season to put deep down into the hearts of our women the knowledge of our missionary fields and so, not flippantly but most reverently I say:

Here's to each missionary society that plans at the right time its program to give its women the soil preparation by adding the iron of determination for missionary interest and the bone meal of information that with constantly renewed energy it may produce plentifully for the harvest.—Mrs. G. J. Rousseau, Florida.

At the luncheon given by Miss Mallory to the vice-presidents and secretaries in Birmingham, January 29, the Home Mission Week of Prayer was featured and the toasts were along the line of suggestions for the Week of Prayer. We give this week two, "Deep Ploughing" and "Preparing the Soil."

Ridgecrest Y. W. A. Camp June 17-27
 Every-day greeting to Each and All:
 "Glad that I live, am I, that the sky is blue,
 Glad for the country lane, and the fall of the dew;

All that we need to do, be we low or high
 Is to see that we grow—nearer the sky."

Glad indeed are we when "June rolls 'round" for Ridgecrest is then a reality; and the summer days and the limitless azure blue sky are inspiring realities challenging us to higher living.

It's no need to elaborate on Ridgecrest, the very word is magic in itself for those who have already been there.

This summer promises to be one of our best and certainly we shall want to count you in our happy group. Register early. Won't you come along?

PEARLE BOURNS,

Southwide Associate Young People's Secretary.

FROM AFRICA

My dear Miss Lackey:

I certainly have been anxious to write and tell you of things as we find them in Africa after a year's absence. And I have been wanting again to express to the people of Mississippi something of the appreciation we feel for their kindness and generosity toward us and our work, as expressed by the splendid contributions they have made, during the past few months.

We have already derived much pleasure from our Victrola records. They have been a source of pleasure not only to us but to other missionaries who have heard them and to the natives who come up in large numbers and sit and listen to them for hours when we have time to play that long. The Christmas Carols were used overtime during this Christmas season. There are such a nice collection of them and they did much to lend a feeling of Christmas Cheer during the sweltering days of the Christmas season.

Only a rural Doctor with no means of conveyance can quite appreciate how much it means to have a good Bicycle to get about on when the need arises; and it would be difficult for even the average housewife at home to imagine the inconvenience which it would cause us in Africa not to have a machine, for as it happens we cannot run over to our neighbors if we need one, for our nearest neighbor is miles away. So needless to say it is with grateful hearts that we receive these necessities. We are daily reminded of our Friend Mrs. Hale who sent the corn mill, for to us cornbread and grits are almost indispensable, since we depend on them so much for our food and since both are unknown in these English stores. I simply must take a picture of the baby clinic, and show you some of these fat little ebony hued babies. The mothers simply love the clinic and bring their babies each week to be weighed. Many were amazed to find that their babies were much underweight for their ages and after giving them proper food, they have been delighted to watch them gain. There is much friendly rivalry among them, to see whose baby gains every week and if one loses weight or even fails to gain, they are surprised when I ask them if the baby had been sick during the week. Often it was just a little upset and they did not bring it to me and they do not mention it when they come to be weighed, but the scales tell the whole story. And then I do not know what I would do with the feeding of my motherless babies without the scales. They are simply an absolute necessity. I am going to write soon a special letter to the Cradle Roll in Laurel, which sent them to us.

—Mary R. McCormick.

(To be continued)

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which must accompany the notice.

East Mississippi Department

By R. L. Breland

Our Orphanage

Some one asked me why I am silent concerning "Our Orphanage" at this time. My answer is simply because I have nothing worth while to say. I have not visited it, I have not talked with any of the trustees, I have not conversed with any one who seems to know the merits or demerits of the matter, so I think best to let those talk who are informed. Much harm may be done by talking without knowing anything about the subject. Those who have been writing and resolving, perhaps, have the information and are therefore qualified to speak out on the subject.

While I am writing I will say this: Our whole Baptist affairs seem to be in on low limb right now, and I am of the opinion that much of this is caused by criticism, much of it by people who know nothing of the question involved, and the lack of confidence. This has no reference to the Orphanage or the discussion thereon; but about all one can hear these days is fault-finding, criticism and accusation. Brethren, let us quit this and go on and do things for the Lord. We have the doctrine, we have the folks so let us do the work.

Just criticism of a constructive sort is all right, and no true Baptist can find fault therewith. Baptists do nothing behind closed doors. Out in the open with everything is our motto. But there is such a thing as destructive criticism by those who know nothing of the facts.

I am for the Orphanage. We cannot afford to withhold our support just because something has happened that does not suit us. We must not let those 250 children suffer because we think some one has done wrong. Go right on supporting the Orphanage, and pray for it, and the Lord will bring the right thing to pass. I believe that. I believe in prayer.

So, if we are going to have the Orphanage at all, let us support it and right the wrongs some other way.

I am of the opinion that our State

Convention Board has jurisdiction in this matter to settle the question.

Notes and Comments

The Baptist Pastors' Bible Study Union held a splendid meeting with Central Baptist Church, Grenada, Feb. 24th. John 14, 15, 16 and 17 was discussed. Those taking part were Elders W. E. Farr, J. R. G. Hewlett, S. J. Rhodes, B. L. Hamby, S. E. Flynt, J. M. Spikes and R. L. Breland. Rev. J. R. G. Hewlett also delivered a splendid address on Systematic Theology in Stewardship. He was requested to prepare his address for publication in tract form. R. L. Breland was re-elected Chairman, and E. S. Flynt Secretary-Treasurer for this year. Meets each fourth Monday at 10:00 A.M.

Rev. N. R. Stone has resigned his work at Hickory and Heidelberg and has located in Florida.

Rev. J. E. McCraw has been called as pastor of Hickory Baptist Church for half-time in connection with Decatur half-time. This is a splendid field with a splendid young pastor.

In passing through Ackerman recently I chanced to meet Eld. H. M. Whitten and Eld. R. A. Kyle. Bro. Kyle has given up work with the railroad and gives his full time to preaching and selling Bibles.

We are not in the humor to lose any more of our good pastors from this part of the state: I notice that Prentiss is after our good pastor, Dr. W. E. Farr, of Grenada. Better let him be, brothers.

Rev. E. S. Flynt, the splendid pastor of Calhoun City Baptist Church, writes: "We will finish our building by the first of March. Our church has taken on new life in every way it seems. I have had the largest congregations since Jan. 1st in the history of the church." That is splendid news from this old friend.

Pastor Flynt says further: "Brother and I plan to work together in meetings during the Summer. He has had the course in gospel music in Texas. Bro. J. E. Byrd tells me that he is an expert singer. We have invited him to be with us during our meeting here in May."

The Woman's Missionary Society of Seuna Valley Baptist Church, Yalobusha County, are going out to raise funds to build a house of worship. This is a live and enthusiastic bunch of workers. They already have several dollars in the treasury. This is a new organization, about four months old. The writer is to give them two Sunday afternoon services in each month. Come to see us.

The Coffeeville W. M. S. will observe the March Week of Prayer the first week in March. Mrs. G. C. Cost is the successful president; Mrs. Clyde Peoples is secretary, Mrs. J. W. Brown is treasurer, and Mrs. W. J. Gore is mission study leader. They are studying "Christian Stewardship" at present. They are delighted to have Mrs. R. B. Gunter in their meetings occasionally.

LOS ANGELES BAPTISTS Annie Foster Ellis

Address by Dr. Miller

Dr. Alton B. Miller, President of the Northern Baptist Convention, spoke at the University of Redlands recently, on "How Machinery Helps". He spoke of the development in machinery in recent years and the advantage of these machines to humanity; of the leisure now provided to human beings, and how this leisure might prove a blessing or a curse, according to how this extra time was used. He spoke of the practical elimination of distance, making greater opportunities for neighborliness. His address might have had "Stewardship" for its subject.

Dr. Miller is said to be the thirteenth layman to serve as President of the Convention, and although the president of a large manufacturing concern, is devoting much of his time to the Convention work.

An Interesting Debate

We are doing some interesting reading in our Woman's Society, these days. "The Crowded Ways", by Seers, led to discussions concerning the duties and opportunities of the large church in the city. (Not all churches in cities are large, by any means.) This suggested a debate upon the subject, "The Large Church vs. The Small Church." The debate was to be the main feature of a circle meeting. Sides were chosen and the speakers given a month in which to prepare their arguments. The ladies speaking for the large church gave innumerable statistics in an effort to prove that the large church served more people; that bigger things could be accomplished. The statements were interesting.

The first speaker for the small church gave statistics, too, in terms of percentages. But it remained for the last speaker to "carry the day", which she did gracefully and gloriously. Mrs. Alma Martin, recently from New Mexico and the Southern Baptist Convention, barely touched upon statistics, and when she did, it was only in terms of percentages. She spoke feelingly of the country and the small-town church and of the church in the suburbs. She dwelt upon the value of the personal touch. She proved that in the small church, (with membership less than 500) the percentage of actual workers, and of trained workers, was much greater than in the larger church.

As she closed her remarks, she was roundly cheered and the leader declared that the small church had "won".

It was all most interesting and we recommend, most heartily, this idea to anyone looking for something different.

A Study in Jewels

Another book that has proven interesting is *Seven Thousand Emeralds*. It is small and easily read, and in view of the recent trouble between some Filipinos and Americans, it is well to know something of the origin of these people. It contains some interesting character sketches, also.

A Word of Appreciation

We would like, just here, to ex-

press, in some slight measure, our appreciation of The Baptist Record. The paper reaches us every Monday morning, turning what might be a "Blue Monday", into one of pleasure. When our beloved paper arrives, house work, or work of any other kind, must wait until we have had a visit with our friends from "home". Especially do we love to see reports from Tupelo and Hattiesburg, (our former homes) and read the familiar names. We wish they would report more often.

"SPIRITUAL ADVENTURING IN THE LAND OF BOOKS" (Mrs. Una Roberts Lawrence)

"Rafael and Consuelo" were "Going to Jerusalem." They had with them "Mitsu, a Little Girl of Japan," her "Filipino Playmates," and "The Candy Kid." While "Adventuring with Christ in Latin America" they met up with delightful "Indian Playmates of Navaho Land" and all journeyed along together to "Yoruba Land." "Pioneer Women" joined them with "Lottie Moon" and told them delightful stories of "The Day of Small Things" "In the Land of the Southern Cross."

On their journey "From Jerusalem to Jerusalem" they stopped to visit "Southern Baptists in Sunny Italy" where "Couriers of Courage" have been producing "Some Fruits of the Gospel" through "These Gracious Years." "Pioneers of Good Will" met them telling thrilling stories of "Pioneering in the Southwest" where they found "Seven Thousand Emeralds" among the "Jewels that the Giant Dropped" while afflicted with "Blind Spots."

On their way to "Look Upon the Fields" they found "Edgar Young Mullins" and "George White McDaniel," great "Heroes of Peace" who had given their lives to bring "The Desire of All Nations" to the "Crowded Way" on the "Roads to the City of God." One of the travelers they met was "That Mexican" who was continually talking about the people "From Over the Border" who play with "Jumping Beans." They finally reached the "Star Trails" where they saw "The Splendor of God" and as they were about to make an "Upward Climb" they saw ahead of them bright "Rainbow Gleams" that promised soon "A Waking World." Another traveler on the way was "Ann of Ava," who was "Only a Missionary." She often told them "The Story of Missions" and showed why it was "Important to Me" to know about "The Gospel Among the Red Men." Suddenly a great company joined them, led by "Borden of Yale," some "Torchbearers in China," and other "Trail-makers in Other Lands." "Signal Fires Upon the Mountains" blazed and down the highway came "The Vanguard of a Race," "The King's Own," each bearing the "Diamond Shield" on which was emblazoned "Lord, I Believe."

Their journey was like "A Romance of the Last Crusade" as they all finally met together to talk about how to "Speed the Message" "Under Many Flags" that "The Hope of the World" might bring in a new day of "World Friendship."

The Sunday School Department

SUNDAY SCHOOL LESSON

March 9, 1930

The Parable of the Sower,
Matt. 13:1-23

Golden Text—He that hath ears,
let him hear. Matt. 13:9.

(From Points for Emphasis
by H. C. Moore)

1. The Parable was a method of instruction which Jesus now adopted in the presence of foe and friend for the purpose of concealing truth from the one and conveying it to the other. Thus closely are penalty and privilege associated. A parable is not a proverb with its flashing metaphor, nor a fable with its fictitious elements, nor an allegory with its elaborateness and variety of application, but rather a simile limited to the conveyance of religious truth. The parables of Jesus were original. Nor did he adopt them in his ministry until the autumn of the year 28 when his enemies declared him in league with Beelzebub. Still his crowds were growing larger. Since the house that day was too small to accommodate the audience he sought more commodious quarters. It may have been but a few rods to the seashore. Thither Jesus repaired with the crowds following him. So great were the throngs that Jesus, attended by some or all of the disciples, entered into a boat and pushed off a little way. On the prow we imagine he seated himself. The multitudes lined the shore and awaited his instructions.

2. The Parable of the Sower spoken from the boat to the crowds on the shore, was a beautiful picture of a familiar scene—a sower scattering seed broadcast in his field. Some of the seed fell on the hard-trodden path and the waiting birds swooped down and ate it. Some fell on rocky ground where in the thin film of earth it germinated quickly but could not stand the heat of the summer suns. Some fell among brambles which choked it to spindling stalks and empty heads. And some fell in prepared soil of varying fertility with the expectation of commensurate yield. Had not every hearer seen all this time and again?

3. The Parable of the Sower Explained to the disciples on request when they were alone enabled Jesus to make a model for the interpretation of his parables. The seed is the word of God. The sower is any one who designedly and diligently scatters the good seed among men. The four kinds of ground show vividly the four ways in which men receive and treat the gospel. (1) The hardened hearer does not take it in and Satan at once takes it away. (2) The superficial hearer gives it glad but momentary consideration, for the first hot sun or fierce wind destroys his interest. (3) The preoccupied hearer assents to its truth, but is completely choked by his cares and cravings for worldly things. (4) The prepared hearer receives it into the soil of his heart, deep plowed and fertile where ac-

ording to capacity it reproduces thirty, sixty and even a hundred fold.

GENERAL EFFICIENCY CUP

Ben Cox

Recently I was taken by surprise and greatly pleased, when Bro. Tom Simpkins, director of our B. Y. P. U.'s, told me that at the B. Y. P. U. Assembly that night he wished to

make a presentation to the church. The presentation was a beautiful silver cup. It was given by the Shelby County Associational B. Y. P. U. to the church whose unions had exceeded in general efficiency.

This is the first time this cup has been awarded, and it was a great joy for me to receive it on behalf of the church. Last Sunday morning and night I was constrained to take the cup to the pulpit and call special attention to it.

As I have said before, the pastors of Central Baptist Church are greatly encouraged at the fine work being done by our B. Y. P. U.'s, and by their contagious enthusiasm in the

Master's service. To them B. Y. P. U. certainly means "Build Your Pastors Up." Central Baptist Church, Memphis, Tenn.

"Are the fish biting?"

"I don't know," replied the weary angler. "If they are, they're biting each other."—Slices.

Mrs. Cornlossel.—I've been expectin' a package of medicine for a week and haven't got it yet.

Expressman.—Yes, ma'am. Please fill in this paper and state the nature of your complaint.

Well, if you must know, it's indigestion.—Border Cities Star.

The Memorial Breastplate



"And thou shalt make the breastplate of judgment with cunning work. . . . And thou shalt set it in settings of stones, even four rows of stones: the first row shall be a sardius, a topaz and a carbuncle: this shall be the first row. And the second row shall be an emerald, a sapphire, and a diamond. And the third row a ligure, an agate and an amethyst. And the fourth row a beryl, an onyx, and a jasper. . . ."

EXODUS Ch. 28: Vs. 15-20.

Aaron, the high priest, was commanded to wear the breastplate with the names of the twelve tribes of the children of Israel on the twelve precious stones before the Lord for a Memorial.

Quite remarkably these precious gems and others are found in minute crystals in the superb modern Memorial stone

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Zana Wilson, M. S. C. W., Editor
Address all communications to Box 1087, M. S. C. W., Columbus, Miss.

S. T. C. NOTES

B. Y. P. U. Awards

The awards for the B. Y. P. U. Study Courses taken when Mr. Wilds and Miss Dürscherl were here, were delivered last Sunday night. There was found to be over sixty for the S. T. C. students.

Special Feature Enjoyed

We are deeply indebted to Mrs. Cecil Johnson, head of the Art Department of Woman's College, for a special feature. Everybody hopes that Mrs. Johnson will come to S. T. C. again and give another of her interesting chalk talks.

Heart of a Peanut Social

The Collegians and Excelsiors, the college Sunday School classes at First Baptist Church, Hattiesburg, met Thursday night, February 13, at the church for a joint social. The games were Valentine and Peanut games. Ruth Hollifield proved to be a most efficient social chairman, and was a very capable director of the games.

A very entertaining feature of the party was a reading by Mrs. Cadenhead, teacher of the Excelsior class. An added surprise was a skit presented by two student nurses from the Infirmary. Miss Tommye Lou Gill furnished the music.

Delicious ice cream and cake was served. This and the decoration was cared for by the "Big Sisters" of the Excelsior class, which the church has so thoughtfully provided for us.

The Y. W. A. of S. T. C. Is Growing

The Y. W. A. of S. T. C. met Friday, February 21, and had for its subject "Mercy". The program was: Bible Pictures of Mercy, Hazel Rhodes; Mercy vs. Justice, Louise King; Mercy Understood, Vina Spinks; Unspoken Words of Mercy, Lenora Lee; Mercy's Compensation, Mrs. Pennebaker. The Y. W. A. was delighted to have six new members. Everybody is looking forward, eagerly to Miss Fannie Traylor's coming next week.

B. S. U. Worker Is Mourned By All Students of S. T. C.

The entire student body of S. T. C. was made sad by the death of one of her students, H. W. Phillips, of Booneville, Mississippi. Phillips was sick only a short time. He went to the hospital on Friday night and died Saturday night at twelve.

On Friday when Phillips conducted devotional in chapel he little knew that the following Monday morning the chapel hour would be observed as a memorial service to him. At this exercise members of both the faculty and student body expressed grief for Phillips. Also President Claude Bennet told something of the closing scenes of this young man's life, in which he said, "It's all right. I am ready to go."

Phillips was one of the most loyal and persistent B. S. U. workers on

the S. T. C. campus. He was ever found faithful to the church and the B. S. U. His loyalty to the Collegian class at First Baptist Church was outstanding; not one Sunday from the opening of school until he passed away was his place vacant.

The Young People's Department of First Baptist Church also held a memorial service for him. Seven students and our Baptist Secretary, Mr. Pennebaker, accompanied the body home.

Joint Meeting of B. S. U. Council of Woman's College and S. T. C.

On Tuesday evening, February 18, at seven o'clock the B. S. U. Council of Woman's College, in response to an invitation, came to State Teachers College, where the two B. S. U. Councils had a joint business meeting from seven until eight o'clock. Two new members of the S. T. C. Council were introduced: Miss Granitt, faculty advisor, and Ophie Rutledge, reporter.

Interesting and encouraging reports were made by members of both Councils. A great deal of enthusiasm and interest in all phases of the B. S. U. work was expressed by all of those present.

Washington Social Enjoyed by S. T. C. and Woman's College

An interesting feature of the joint meeting of the B. S. U. Council of Woman's College and S. T. C. was a social at the home of the Baptist Secretary, Mr. J. H. Pennebaker. The party had been skillfully planned by Mrs. Pennebaker, assisted by the social chairman, Miss Edna Ellis. When the guests arrived they were given little red, white, and blue caps, which they wore throughout the evening. The entire social featured Washington's birthday; Washington's picture was appropriately displayed, and Washington games were enjoyed by all. Delicious refreshments, an essential part of every social, were served.

Everyone was loath to say good-night, for indeed that was the only sad part of the evening.

Ophie Rutledge, Reporter.

MISSISSIPPI COLLEGE

The Noon-Day Prayer Meeting now has what it has been wanting for a long time—a place all its own in which to meet.

Its new quarters are in a commodious room on the third floor of the Gymnasium. At present, room for only forty has been provided, but there is ample room for fifty. The boys are taking quite a bit of pride in the room, and are going to decorate and furnish it in such a way that it will be the most conducive to worship. Chairs were needed last year, and Dr. Provine responded with fifty chairs of the finest, yet economical, type. The only big thing lacking in order to make the new

place complete is a piano, and it is our earnest prayer and hope that one may be secured shortly.

Dr. Lovelace was the one to have the privilege of leading the first devotional in the new location. He spoke of the fine way the prayer meeting was going this year, urging us not to lag during the closing months of school. He then brought us a message which was a challenge to all. The boys of the Noon-Day Prayer Meeting know that Dr. Lovelace can always be counted among those who have the interests of the students at heart.

Just because the ministerial students at Mississippi College do not all have regular pastoral work is no sign they are not "about the Father's business."

Every Sunday, unless something very unusual occurs, there are from 12 to 20 who go to Jackson to preach, sing, or to do personal work. The Old Men's Home, the county jail, the city jail, and the State Hospital are the places visited. The Old Ladies' Home is visited by a couple of the boys in the mornings.

The W. M. U. of the Clinton Baptist Church pays the greater part of the transportation charge. This is greatly appreciated by the boys, for, as usual, preachers are not flushed with money. Although this is quite a burden to the Women's Missionary Union, it would be hard to place missionary offering to a more worthy and useful purpose. The money thus spent works good in two ways. The ones to whom the boys preach, and the ones with whom they converse personally, are benefitted, while at the same time the preachers are getting experience which will help them to be of better service in years to come.

The Ministerial Association is the only organization on the campus which meets twice a week. Each Tuesday and Friday night one will find the majority of the preachers assembled in the Christianity lecture room on the second floor of the Science building. Some are not able to attend these meetings on account of orchestra practice, but otherwise the attendance this year has been excellent.

For the benefit of those who would

like to know who are enrolled as ministerial students at Mississippi College this semester, the following list is published: Elton Barlow, Ike S. Bass, J. Bruce Benson, Paul D. Booth, Jack Bridges, Willis A. Brown, Oury H. Buckley, Henry L. Byrd, Clyde Carraway, A. B. Davis, Ernest H. Dearman, C. H. Ellard, H. Leo Eddleman, Joseph B. Flowers, George H. Gay, O. O. Haley, Carroll A. Hamilton, Silas B. Harrington, John Ira Hill, Wilson A. Hogan, Luther C. Holcomb, Wm. L. Holcomb, William H. Hunt, Hollid D. Jordan, John H. Lane, Robert E. Lee, D. W. McDaniel, Lee A. McPhail, John B. Middleton, Melva D. Morton, Slater A. Murphy, James W. Parnell, Lucian C. Pinnix, L. Reed Polk, Dennis M. Renick, N. Baxter Saucier, W. W. Simpson, Wm. C. Sledge, Clifford J. Smyly, James L. Sullivan, W. O. Vaught, Elwin N. Wilkinson, L. D. Wood, Joseph F. Woodson.

Wasn't it fine? This is the way every one who took the B. Y. P. U. study course feels about it.

This was an unusual study course. The average study course that starts out big fizzles out. This one, however, not only captured the enthusiasm of the students, but held it throughout the entire week.

Mr. W. P. Bobo was on the job all the while. He saw that every difficulty that arose was quickly removed. He was prompt to start on time and equally as prompt to close on the dot. This is always appreciated by any group, and especially by students. Mr. Bobo did work this past week which duly qualified him to be called Director of the B. Y. P. U.'s at Clinton.

Continued on page 14



DEAGAN

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The Children's Circle

Mrs. P. I. Lipsey

Bible Study No. 10—The Ten Virgins. Matt. 25:1-13

1. To what great future event does this story refer?
2. Were the five girls who did not give stinky, or unkind to the five who asked? Could they give of what they had?
3. If we allow an opportunity to do good to escape, if we neglect it, will it return?
4. What does the oil in the lamps indicate?
5. Can we give what the oil represents?
6. What is our duty, as shown in verse 13?

My dear Children:

I have not heard from Donald about his plan for doing something for the little sick boy in New Orleans, but perhaps will have a letter from him by next week. You will see that we have a contribution from a few of the children from the Longview Sunday School. I think it is good for any little group to send a gift for Miss Gladys.

I hope you are all enjoying this lovely sunshine, and out in the yards and gardens planting shrubs and flowers with mother—part of the time, I mean, of course, you have to eat and sleep and go to school and play ball, and all the other things that you do every day. For me, my heart is full of joy and thankfulness, and I send you my dear love.

Mrs. Lipsey.

Brookhaven, Miss., Feb. 22, 1930.
Dear Mrs. Lipsey:

I know that you are very much surprised to receive this letter from me. First, I must tell you about myself, as this is the first time that I have written you. I am eight years old, and go to school at Brookhaven, being in the second grade. I have big brown eyes and dark brown hair. My daddy is pastor of the First Baptist Church here. I have one brother, and his name is Billy. We have such a good time playing together. He is only five years old. We have a nice Sunbeam Band and I am trying very hard to do my part well. Miss Alma Bentz is our leader, and we love her very much. Mrs. Lipsey, we study about the little Orphans very much in our Sunbeam Band and wish that the Band could help some. We are praying for the Orphanage. I hope that this letter escapes the wastebasket this time, because I want to surprise my mother and daddy by seeing this in print. I am sending a dime for the Orphanage. With love to all, Ann Crittendon.

Thank you, Ann, for your letter and money for the Orphanage. I think Daddy and Mother will be "surprised". Do you know my little girl, Betty, who lives at Brookhaven, and her father and mother?

Pontotoc, Miss., Feb. 19, 1930.
Dear Mrs. Lipsey:

We, a few of Longview Sunday School boys and girls, are sending 85 cents for the B. B. I. girl. We will be glad when Miss Gladys finishes school, and glad to know we had a little part in helping her become a missionary. Eldredge Wilder, Catherine Faulkner and Hortense Thompson are sending 70 cents. We study the Children's Quarterly S. S. Book. Harold Wilder and F. T. Faulkner are sending 15 cents. We study The Cards. Sent in by Mrs. Aubrey Goggans.

To Eldredge and Catherine and Hortense and Harold and F. T., we return our warmest thanks for their gift. We think it a mighty nice thing to do, sending this money.

Hazlehurst, Miss., Feb. 20, 1930.
Dear Mrs. Lipsey:

I am a girl 13 years old, in the

8th grade. I read The Baptist Record every week. I saw Miss Andrews' picture in it too. I go to Sunday School, B. Y. P. U., and am a member of G. A.'s of Shady Grove. I gain lots of inspiration and get lots of pleasure out of the Lord's work. I am sending 10c for the B. B. I. girl, and am hoping that she will be successful. Must close. Yours truly, Dorothy Russell.

I know you liked Miss Gladys' picture, Dorothy. I hope to see her in May. Write to us again, and thank you for the money.

Hazlehurst, Miss., Feb. 20, 1930.
Dear Mrs. Lipsey:

I am a little boy 11 years old. We do not take The Baptist Record in our home. However, I am a reader of it. I enjoy reading it very much. I go to Sunday School, B. Y. P. U., and am a member of the R. A.'s. I enjoy all the work. I go to Shady Grove Baptist Church. I am sending 10c for the B. B. I. girl. Tell all the Orphans hello for me. I hope to see this letter in print next week. Yours truly, Adrian Dearman.

Your money, Adrian, has been added to the B. B. I. list, and I thank you.

New Hebron, Miss., Feb. 20, 1930.
Dear Mrs. Lipsey:

We, the Sunbeams of New Hebron are sending \$2 for Miss Gladys. Our leader read her letter to us and we enjoyed it very much. We liked her picture too. Several of the Sunbeams have written her and sent money too. She asked us to write. It seems that we are really acquainted with her. She is very sweet. I hope all the Sunbeams will write and send money too. We are studying a very interesting book now, "Missionary Stories For Little Folks". Much love from The Sunbeams of New Hebron. Doris Williams, Secretary. George Purvis, President.

Well, my dear New Hebron Sunbeams, I am so glad that you wrote to Miss Gladys. That is the very thing to do. I know she was pleased. Your two dollars, a big gift from little people, will help a lot on her scholarship. Thank you so much.

New Hebron, Miss., Feb. 20, 1930.
Dear Mrs. Lipsey:

My father and mother take The Baptist Record and I enjoy the Children's Circle very much. I go to Sunbeam every week. Our leader is Mrs. O'Mara. I like to go. We have a pretty "Honor Roll" on the wall and we get our names on it if we read our Bible every day for a week. I am nine years old. I have brown eyes and light hair. My playmates are Eloise Gay, Damie Sue Sutton, Mignon Thurman, Geraldine Hutchens, Ernease Bush. I am sending 10c to Miss Gladys. I liked her picture and letter too. We put them in our Sunbeam scrap book. With love, Ina Mae Holmes.

I like your Sunbeam Honor Roll, Ina Mae: try to keep on it every week. So much obliged for the money.

Doddsville, Miss., Feb. 19, 1930.
Dear Mrs. Lipsey:

I read the letters in The Baptist Record. I am so glad the children are taking interest in our B. B. I. girl. I am sending \$2; it will help a little. I am praying for her success. May God make her a great worker in His vineyard. God bless you in your efforts to help her, is the prayer of one that loves the cause of Christ. Ruth Gardner.

No, no, dear friend, this is a large gift to our work. We thank you for it, and for your prayers for her and me.

CLARKE COUNTY ASSOCIATION NOTES

(By B. C. Land)

The writer assisted Pastor E. C. Hendricks and the Union Church Sunday afternoon, March 2nd, in the ordination of two deacons, Brethren Ed Carter and Richard Williams. The Union Church is one of our strongest rural churches. We predict for them greater things in the future.

All reports which have reached us concerning the work of Rev. N. A. Edmonds, the new pastor at Shubuta, are good. The people are delighted with him and his leadership. They believe they have a strong preacher and an excellent pastor and some of us who know Brother Edmonds agree with them.

The work of the rural churches of the county has been greatly hindered for three months by bad roads and inclement weather; but with the coming of spring, we are looking for better things from them.

Our work at Quitman continues to enjoy the favor and blessing of God. The church unanimously and heartily invited Dr. H. R. Holcomb, Pastor of the First Baptist Church of Tupelo, Mississippi, to preach in a revival meeting October 5 through 19, and he has consented to be with us. We are expecting a great meeting. Dr. Holcomb has a host of friends not only in our immediate community but throughout the county and even in adjoining counties.

The church made the heart of the pastor glad yesterday (Sunday) by liquidating an indebtedness brought over from last year. Our budget is much larger than the church has been accustomed to carry and as a result we came to the end of 1929 with a deficit of more than \$1,100.00. The church did the big thing yesterday by "going over the top". The offering amounted to about \$1,150.00 and doubtless there will be more yet.

SELF-EXAMINATION

As To My WORDS and WORKS

(C. M. Sherrouse)

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Deu. 6-5, Mark 12-30, Luke 10-27.

Do I love God supremely, above all beings; first, as my Creator, and second, as my heavenly Father, through faith in his Son, Jesus Christ?

"If any man will be my disciple let him deny himself, take up his cross and follow me." Mat. 16-24, Luke 14-27.

Do I deny myself; do I make any sacrifice for my Saviour who died for me, that I might have eternal life?

"Whoso hath this world's goods, and seeth his brother have need, and shutteth up his feelings of compassion against him, how dwelleth the love of God in him?" 1st John 3-7.

Do I sympathize with the poor, the afflicted, the suffering, the distressed? Do I contribute to their necessities and speak words of comfort and encouragement?

"Ye shall be my witnesses in Jerusalem, in Judea, in Samaria and unto the uttermost parts of the earth." Ish. 43-10-44-8, Acts 1-8.

To be a witness one must have some knowledge of the case before the court. What do I know about the Lord Jesus and his mission and his work in the world?

"Forsake not the assembling of yourselves together." Deut. 16-8, Heb. 10-25.

Do I attend the public worship of God whenever I possibly can? Am I glad when they say unto me, "Let us go up to the house of the Lord"?

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom and healing all manner of sickness and all manner of diseases among the people." Mat. 4-23.

Am I doing as he did, doing good, and speaking kindly and cheerfully to all as I have opportunity?

"He (Andrew) first findeth his own brother, Simon, and saith unto him, we have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus." John 1-41-42.

Have I brought my brother, or any one, to Jesus? Am I anxious about the salvation of others?

"Ye are the salt of the earth; but if the salt have lost its savor (its saving power) it is good for nothing." Mat. 5-13.

Have I lost my influence for good among my fellow men? If so, I am a derelict, a castaway, a useless vessel upon the stream of time.

"Ye are the light of the world." Mat. 5-14.

Do I let my light "so shine", first, in my home, among members of my own family? Do they see me read the Word of God regularly, and hear my voice in praise and prayer as we kneel at the family altar? Do I deal with others in such a way that gives them confidence in my statements and promises?

"Humble yourselves in the sight of the Lord."

Do I live humbly before God and men?

"Speak evil of no man." Titus 3-2.

Do I unfairly criticize my associates? Do I speak evil of others while my words and deeds condemn myself?

The following Sunday Schools became Standard during February:

Columbia
Bassfield
Oxford
West Laurel
Flora
Sumner

"If you can't be a highway, then just be a trail,

If you can't be a sun, be a star,
It isn't by size that you win or you fail—

Be the best of whatever you are."
—Mallach.

WEAK EYES strengthened, soothed, relieved by Dickey's Old Reliable Eye Water. Two drops each eye for cold infection. Used 60 years. Drug stores or by mail 25c.
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B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

Our Verse

"He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." John 3:36.

Win One

Mr. E. S. Hall, leader of the Intermediate B. Y. P. U. of New Albany, writes a most interesting account of one of their services recently. There were several unsaved members of the B. Y. P. U. and Mr. Hall became very much interested in these and so one evening at the meeting he made the union a heart to heart talk and then asked them to sing the song "Almost Persuaded". Then he asked all who were interested to remain after the union was dismissed and he would be glad to talk to them. Several stayed and two were converted, one joining the Baptist Church, the other joining another church in the town. This is as it should be. If there are unsaved members of the union, it becomes a splendid opportunity to win them to the Lord. Just an interested leader seeking to advance the Kingdom.

Send in your soul winning experience. If you do not want your name given in connection with the experience we will withhold it if requested.

This is Soul Winning year for Mississippi B. Y. P. U.'s. Has your union started on its campaign for souls?

Lauderdale County Associational B. Y. P. U. Makes Study Course Campaign

President Chas. R. Gartin announces that they have their plans all ready to hold a study course in every B. Y. P. U. in Lauderdale County Association. The plan is to furnish every church books free. They will be able to do this by borrowing books from the libraries of the larger churches and loaning them to the smaller churches. This is a good idea and will work splendidly we feel sure. A good teacher will be furnished every church and we hope to have a good report from this Association wide study course pretty soon.

Greenville Elects Director

The Greenville Church recently elected to the office of B. Y. P. U. Director Mr. R. E. Denman. Mr. Denman has been interested in B. Y. P. U. work for several years, having served as Intermediate leader of First Church, Greenwood; then after moving to Biloxi he was elected as Director of First Church, serving successfully there until moving to Greenville. He had not been in Greenville long before they found out his interest and capabilities and so elected him to serve them as Director. Since his election Mr. Denman has organized a new Intermediate union, and plans are

made for an Adult union right away. Mr. Denman says that he has the best unions in the state. Well, some other Director might call his hand on that, but anyway that is the way for a Director to feel about his unions. We are giving below a Covenant Mr. Denman has drawn up and asked each member of the unions to subscribe to.

Believing that the buiding of immortal souls into the Kingdom of Heaven is an end that is worthy of the best I have, I hereby most solemnly covenant as a worker in the B. Y. P. U. of my church:

First: To attend B. Y. P. U. regularly rain or shine, hot or cold, allowing nothing but sickness or absence from the city to keep me away.

Second: To notify my Director the day before, in case of unavoidable absence.

Third: To be punctual.

Fourth: To give as much time as necessary through the week for careful preparation of the program.

Fifth: To attend public worship and make an offering to my church each Sunday.

Sixth: To cooperate with all the plans of the B. Y. P. U. and the Director.

Seventh: To be, if possible, a regular attendant to the B. Y. P. U. monthly meetings.

Eighth: To give all the time that I can to the assistance of the Associate Director for visiting, getting back OLD members, as well as enlisting NEW ones.

Ninth: To pray for the B. Y. P. U. in all its departments, for all the officers and workers, for the children and the homes from which they come. I will also pray for the indwelling and guidance of the Holy Spirit that He may speak through my lips.

With the help of God I will try faithfully to keep these promises.

Just 12 Days More

Just twelve days more and then it will be Tuesday, March 18th, the day for the opening of our State Sunday School and B. Y. P. U. Convention meeting in Clarksdale. Tuesday night will be the first session, and Thursday night will be the last. Come for the first service and stay for the last. Bed and breakfast free, and all who will may come. The more you bring from your church the larger the blessing your church will receive.

A B. Y. P. U. Organized at Holmes Junior College

A fine B. Y. P. U. was organized on the campus of Holmes Junior College, Goodman, Mississippi, last Sunday. At the beginning of the session the young people in town met and organized a B. Y. P. U., but this is the first B. Y. P. U. we have had on the campus. With the following students as officers and with Miss Johnnie Lou Williamson as leader our union promises to be

a real good one even though it has only three more months of this session: Bernice Pyron, President; Toxie McMaster, Vice-President; Lillian Henderson, Secretary; Christine Grantham, Treasurer; Mary Melton, Corresponding Secretary; Sudie Mae Jones, Pianist; Toxie Fortenberry, Chorister; Geraldine Carter, Erie Randall, Group Captains.

Lillian Henderson.

FIVE WOMEN AND FIVE HOMES

Ben Cox

During the sixteen years that the Noon Prayer Meeting has been running, the Lord has manifested himself very graciously in answering prayer and saving the homes of many who were afraid they would lose them. I call to mind five very, very interesting cases that have come to us recently.

First, the case of a woman in another state who wrote that there was great danger of losing the estate of 400 acres which had been in their family for over 100 years, also danger of losing their home in town. She has written a number of letters and phoned us several times about this. Recently she phoned me at noon saying the matter was to be decided at 4:30 that afternoon. A letter came yesterday morning giving the good news that the Lord had intervened in the matter and, although it is not entirely cleared up, the prospect was the property would be saved.

Second, the case of a very consecrated worker in our church who came to me in deep sorrow on account of a serious decline in her husband's business and she feared they would lose their home. After much prayer had been made, I was exceedingly glad to get the good news that the matter had been settled favorably to them, and right soon thereafter the further good news came that the husband had signed a very satisfactory business contract.

Third, the case of another consecrated member of our church who contracted to purchase a home a number of years ago, and who had largely paid it out, was in grave danger of losing her equity. After much prayer and several consultations the good news came that the matter had been settled very favorably, and she was rejoicing very much about it.

Fourth, Mrs. _____, a member of our church, has been to see me several times regarding the conditions concerning her home. Matters got in so discouraging a shape that foreclosure proceedings were under way. She came to me a week ago beseeching me to intercede with the firm that has the mortgage to hold up for a while, assuring me that if they would do so a friend had expressed willingness to furnish the money to pay the back interest, and the interest due next May, and perhaps later on take up the entire matter. She is rejoiced because this firm has agreed to do so.

Fifth, a little woman, not a member of our church, came in deep distress on February 19th, showing me a letter from the firm holding the mortgage on her home, stating that on the 20th foreclosure pro-

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NEW ORLEANS

ceedings would start. She told me that they purchased this home at about \$4,500.00 and had paid all of it out within about \$1,600.00. They were behind because her husband had been out of work for quite a while, and after he secured some work his hand was seriously injured. She herself was working in a Memphis bakery at \$12.00 a week. We had prayer about the matter and I requested her to carry a personal letter from me to the firm holding the mortgage. She was received graciously by the gentleman who has charge of the matter, and he assured her that he would do what he can to help her.

These five women feel very much encouraged and believe more strongly than ever in the prayer hearing and prayer answering God.

I am hoping that all who read this may join in prayer that all of these matters may be worked out to a very successful culmination.

These cases make me think of a very striking one that happened several years ago. A lady in Mississippi wrote something like this: "Our home has been foreclosed upon, is advertised for sale the 20th of next month. Will you pray every day until then?" We did so and on the 23rd, I received a letter in which she said, "God has graciously answered prayer. The man who holds the mortgage has been to see me, and has agreed to let me keep the house and pay for it like paying rent."

How's This?

A boy left the farm and got a job in the city. He wrote a letter to his brother, who elected to stick to the farm, telling of the joys of the city life, in which he said:

"Thursday we autoed out to the country club, where we golfed until dark. Then we motored to the beach for the week-end."

The brother on the farm wrote back:

"Yesterday we buggied to town and baseballed all the afternoon. Today we muled out to the cornfield and gee-hawed until sundown. After we had supper we piped for a while. After that we staircased to our room and bedsted until the clock fived."

Miss Stringer: Can you tell me anything about John Milton?

Gladys: Well, he got married and wrote "Paradise Lost"; then his wife died, and he wrote "Paradise Regained".

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Continued from page 11

Mr. Bobo was in Jackson with the Glee Club Tuesday night, and Mr. James Sullivan substituted for him. James is not a full-fledged tooter yet, but we know that by the time next session rolls around he will be able to lead the B. Y. P. U.'s in first class fashion.

Although the study course was primarily for the young people, a good many adults attended. These were heartily welcomed, and they are invited to attend the Unions any Sunday night to enjoy the programs. In fact, the young people are very desirous that the adults organize a Union for themselves.

The students of Hillman and Mississippi Colleges take this method of expressing to the well chosen faculty their appreciation for the knowledge and for the inspiration which their teachers imparted to them during this week of intensive study. It is our sincere hope that we may be able to obtain as many of them as possible for our next Annual Study Course.

Those serving on the faculty of the Study Course were Mr. Auber Wilds, Miss Cecelia Durscherl, Rev. James Street, Dr. M. O. Patterson, Miss Henry, and Rev. W. L. Cooper.

—o—

M. S. C. W.

"Japan and Fans" was the subject of the program given February 19, at Y. W. A. It was as follows:

The Fan That Sets Blowing Life Breezes—Annie Rhea Stoddard.

The New Fan—Lucy Henderson.

The Fluttering Fan—Dorothy Hughes.

—o—

The past week was "Sister Week" at the Workshop. Each day sisters who attend M. S. C. W. led Noon-day Prayer Meetings. "Sisters" who had charge were: Imogene and Audry Harrell, Clara and Adelle Brashiers, Effie and Jeffie Harrell, Bertha, Cleo, and Estelle Beard.

—o—

At a recent meeting of the B. S. U. Council here a very interesting spring program was outlined by Miss Irene Ward, Student Secretary, and Zana Wilson, B. S. U. President. In March there will be a course in Y. W. A. ("Pioneer Women") taught by Miss Fannie Traylor, and a Mission Study course taught by Miss Ward. April will be devoted to a Sunday School Study Program and to the Revival which will be held here at the First Baptist Church. The first of May Dr. Homer M. Grice will teach a course in Daily Vacation Bible School Methods. Then the middle of May the annual B. S. U. Council Banquet and Installation Service will be held when new B. S. U. officers will take charge.

—o—

A. & M.

Everyone is glad to welcome Miss Durscherl as instructor in the B. Y. P. U. Study Course given this week. She has a wonderful magnetic personality, and besides her excellent instruction the association with her is very inspirational to both the spiritual and social side of life. Besides giving a course to the Juniors in the afternoon and one to the Seniors at night, she is being kept very busy in conducting prayer meetings

and other church activities. The student body was highly pleased to have her present in chapel to lead the thoughts of the hour. Much good is being accomplished by her presence among us, and the main theme of soul winning in the "Plan of salvation" teaches a greater need for Christian service. A social in honor of Miss Durscherl is being planned to be given during the week. Her visit is very much appreciated, and a hearty welcome will



"A beam of comfort
like the moon
through clouds"

COMFORT, born of the certainty that the living have rendered the ultimate tribute of devotion to the beloved dead, Comfort when the dark nights follow the dark days with never-ceasing questioning. Then, like the moon through clouds, comes the consoling assurance that neither earth nor water nor corruption from any external source can invade the protecting sanctuary of the

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—o—

During Evangelistic Week there is a thirty-minute devotional being held each night, and such subjects as "The Secret Source of Power", "The Greatest Christian Life", and "The Spirit of Giving" are being discussed.

—o—

BLUE MOUNTAIN

Miss Daisy Deen Herring, Hammond, La., 1929 graduate of Blue Mountain College, has just completed a course in Dietetics in the Baptist Memorial Hospital in Memphis, and after visiting her sister, Miss Hermie Herring here, Miss Herring will return to her home in Hammond preliminary to taking up practical Dietetic work.

—o—

Prof. David E. Guyton, Head of the School of History of B. M. C., has named Miss Sibyl Brame, Yazoo City, 1931 Senior of B. M. C., to be official Reader for the History Department for the coming session. Her sister, Miss Elizabeth Brame, served in this capacity here for two years. They are daughters of Dr. and Mrs. Webb Brame of Yazoo City.

—o—

A \$500 oil painting of Mother Berry has been presented to her by Mrs. George Gibson, portrait painter of Birmingham, and has been placed in the Modenian Club Room of Blue Mountain College, the quarters of the society named for Mrs. Modena Lowrey Berry, its god-mother.

Mrs. Gibson had three sisters educated in Blue Mountain College, and her husband, George Gibson of Birmingham, who declares Mother Berry has meant everything to him in life, had three sisters who taught in Blue Mountain College in its earlier years.

Mother Berry not only has been Fester Mother of Blue Mountain College for nearly fifty-seven consecutive years, but also enjoys the unique distinction of having been selected as one of the four outstanding Mississippi women to be given places of honor for their portraits in the Hall of Fame of the Sesqui-Centennial in Philadelphia.

Mrs. Laura Scherer Hines of Memphis, another portrait painter, has presented to Blue Mountain College a pastel portrait of Mother Berry.

—o—

Tippah truckers are preparing for the production of a big crop of tomatoes to be canned in the county. The truckers are to concentrate on tomatoes this Summer, being offered a guaranteed price by the Mississippi Canning Co., which plans to can nothing but tomatoes this season.

—o—

Dr. Henri Jacques Dequick, Head of the Romance Language Department of Blue Mountain College, has returned from Asheville, N. C., where he was called to see his wife, Mrs. Eula Witte Dequick, following a serious automobile accident.

Though Mrs. Dequick was badly shocked and received ugly wounds and bruises, Dr. Dequick found her condition much less serious than had been indicated in a press story from Asheville.

In Memoriam

George W. Jenkins

Resolutions of respect for Mr. George W. Jenkins, from Bay Springs Baptist Sunday School:

Inasmuch as God in his infinite wisdom saw fit to come into our midst on Jan. 31, 1930, and called from a bed of affliction to a home of eternal ease and joy, our friend, brother, and co-worker, Mr. George W. Jenkins, be it resolved,

First, That in the passing of Mr. Jenkins our town and community has lost one of its most influential, law abiding and God fearing citizens, our government one of its most conscientious and efficient employees, and our Sunday School a loyal, devout member.

Second, That we bow humbly and submissively to the will of him who never makes a mistake.

Third, That we extend to his bereaved wife and daughters our sincere heartfelt sympathy and point them to a loving heavenly Father for comfort, consolation and protection.

Fourth, That a copy of these resolutions be sent to the family and one to the Jasper County News and The Baptist Record for publication.

Mrs. Bula B. Hall,

Mrs. Nettie Yelverton,

Mrs. LeVerne G. Mason.

—o—

In Loving Memory

Mrs. C. H. Langford, after long illness, passed away in Hattiesburg at eleven o'clock Tuesday night, February 25, 1930. Funeral services were held the following afternoon at the First Baptist Church, her pastor, Rev. E. H. Marriner, assisted by E. Gaines Hightower, officiating. Roseland Park Cemetery now holds all that is left of the beautiful personality that made life brighter for multitudes of friends.

The frail little body that had suffered so long encased a Christlike winsomeness. She was winsome of voice, of touch and of smile. When she spoke, we listened. When her gentle hand touched ours, we felt the thrill of something that gave us strength. And when she smiled the radiance attracted all, especially little children.

She was a courageous soul. And her courage drew its highest powers from her unfaltering faith. Her lot was cast in Sorrow's mold; and throughout the years she walked hand in hand with the Death Angel. First a precious baby girl; then two stalwart sons and her husband were taken away. But not once did her courage fail; not once did her faith in God falter. She has left us an heritage of unspeakable worth.

She was physically, mentally and spiritually a child of grace. How the beauty of her form and face, even after the ravages of disease had held sway, attracted and held us to her little room of love! How her precious mentality charmed us as we lingered there! But above all how that grace that has ever proved all sufficient for His own was entirely sufficient for her throughout the whole gamut of Christian experience from the beginning to the end! And how beau-

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tiful beyond words, when that living grace, was changed to dying grace and led her just across the border land into everlasting rest and peace.

Because of what she was, and for what she now is, we would comfort us with this knowledge. With all the tenderness and love we know how to express, we would comfort the faithful, lonely heart of the beloved daughter who never once failed to meet the mother's call. God be with you till we meet again, By his counsels guide, uphold you, With His own securely fold you, 'Neath His wings securely hide you, Daily manna still provide you, When Life's perils thick confound you,

But His arms unfailing round you God be with you till we meet again.

—M. M. L.

—BR—

BROTHER FOREST NEIL PACK GOES TO NEW MEXICO

About three years ago it was my privilege to have Rev. Forest Neil Pack and his good wife as members with us at Fifth Avenue Church, Hattiesburg. Their fellowship and efficient service was a blessing to us.

From us Brother Pack was called to the care of the church at Call, Texas. Call is a saw mill town not far from Orange, and has a very high class citizenship. In the spring following his going he had me assist him in a meeting of two weeks. It is difficult to speak with moderation about the fine work I found there. In about six months they had gotten into operation a splendid orchestra, the Sunday School had outgrown their building, and the other parts of the church life were in proportion. We had a truly wonderful meeting.

Word comes to me now that Brother Pack has been called as pastor of the First Baptist Church, Santa Fe, N. M. Last week they drove through in their car, reaching Santa Fe in time for the services last Sunday. In this capital city of our great mission state, there is surely a challenging field for this devoted couple. In their tireless, tactful, powerful ministry I predict for them a wonderful work.

South Texas, especially the saints at Call, have lost two most useful

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laborers, but the Lord must have needed them in the far west. Let's send our prayers with them as they go for Christ.

One who loves them,
—D. A. Youngblood,
Forest, Miss.

—BR—

INSTITUTE AT PINE GROVE

Last Saturday and Sunday were my preaching days at White Oak and Pine Grove. Monday morning we began a Bible study. We studied the book of Mark: Studied two chapters every morning from 10:30 to 12 o'clock and in the evening from 6:30 to 9 two chapters, making four chapters a day for four days. We went through the book. I was trying to lead the study. We had nine other preachers with us. Brothers John Stroud and Lee Hartley are members there. We had Brothers L. S. Gardner, L. W. Ferrel, W. W. Allred, A. S. Johnston, Jack Hughes, W. L. Moore, T. W. Bishop. They all were great help to us. We had preaching every night. Monday night L. S. Gardner, Tuesday night T. W. Ferrel, Wednesday night W. W. Allred, Thursday night A. S. Johnston. These brethren were all at their best and brought great messages, many saying they never heard better. We had good crowds every day and house full every night. The weather was fine. People had a lot of work to do and a lot of sickness, but the folks came. Nine joined the church by letter. We had a feast of good things. All left rejoicing. The Lord be praised.

—D. W. Moulder.

—BR—

ORDINATION OF BROTHER A. W. TALBERT

On the morning of the 23rd of February at the Davis Memorial Baptist Church, Jackson, Miss., Brother A. W. Talbert was ordained to the full Gospel Ministry. The Pastor of the Church, Rev. R. B. Patterson, brought the message from the twentieth chapter of Acts, verse 28: "Paul's Charge to the Ephesian Elders". Assisting in the service were the following brethren: Rev. Tom Tomlinson, Rev. H. Chadwick and Rev. W. S. Blackmon, together with the deacons of the church. Rev. Tomlinson presented the Bible and admonished the young preacher brother to be true to its principles and teachings.

Brother Talbert has been active in church work for some several years and has rendered outstanding service to his church and denomination in the work of the B. Y. P. U. For some time now he has served his state in the capacity of State B. Y. P. U. Associational Secretary. In this field he has done great work. He has also served his church as Deacon and Departmental Superintendent in the S. S.

In spite of these many lines of active service in which he engaged, Brother Talbert felt the call to a higher form of service and several months ago presented his case to the church and there was granted to him license to preach. The hand

of God continued to lead and his home church, Johnson Station, hearing of his call to the ministry and license to that end extended to him a call to be her pastor, which call he has accepted and is now serving in that capacity.

The prayers of the church of which he is a member as well as those of his many friends go with him as he launches out into this new and greater field of service. May he have many souls for his hire.

—BR—

CALL 'EM BISHOPS

Every Baptist Church should be orthodox and a New Testament Church in every way.

Our doctrines are scriptural but no doubt the pastor of a New Testament Church was called Bishop.

Titus 1-9: He had some qualifications as Elders and Deacons, "also by sound doctrine able both to exhort and convince the gainsayers".

Acts 14-23: "Elders were ordained in every church", and best authority is that Elders (older) were older Deacons ordained to assist the Bishop or Pastor.

Reverend is mentioned in Bible only once, "And Reverend is His name".

It's a sin and a shame for any Christian to call a man God's name.

It's just about as foolish to call a Pastor, Doctor. When you say Doctor, who knows whether you mean a corn Doctor or a tooth Doctor? Doctor of Divinity is a misnomer—there is no such a thing!

Bishop nowhere means Boss, as the many Episcopal organizations estimate them.

Respectfully yours,

—J. H. Jones.

—BR—

"Boy, your overcoat is rather loud!"

"Not when I put a muffler on."

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OUR STRATEGY FOR THE FUTURE

A. J. Barton

"Let others do as they may, or as they will, as for us we will give hearty and whole-souled support to this man in the White House and we will not indulge in that popular form of American indoor sport of harassing the President," said Rev. Arthur J. Barton, D.D., LL.D., in his address on "Our Strategy For The Future" delivered as a keynote speech at the Biennial Convention of the Anti-Saloon League of America at Detroit, January 15, 1930. "The whole situation as to prohibition and prohibition enforcement has been changed and is being changed more and more by the example and influence and straight-forward course of the President. Three years more, shall I say seven years more, of the present order of things at the White House and the whole country will be dry, both in law and in fact." In the course of his address Doctor Barton said:

"Battle after battle has been won; time and time again the enemy has been put to rout; stronghold after stronghold has been taken; times without number our white banner of righteousness and peace has waved above the black banner of the death-dealing forces, dripping with human blood and befouled by political plunder. The enemy has been driven from every field of open combat. Only the sharp-shooters and bushwhackers remain to carry on their dastardly attacks upon humanity and upon orderly Government and constituted authority. The army of bushwhackers must be subdued, whether they are found on rum row, in the editorial rooms of venal newspapers, or in the halls of the Congress of the United States.

"We must not, we will not, overlook or fail to recount the material benefits and blessings which have come to our people, to all the people, through this great reform. These blessings can not be fully told, not even compiled much less told, not any more than you could tell the stars of Heaven or the sands by the sea.

"We will not overlook or fail to emphasize the moral and religious basis on which the whole movement of prohibition had its origin and on which it finds its greatest and most enduring support. Let them call us 'emotional fanatics' if they like; let them dub us 'political parsons' if they wish. It is better to be a political parson than a political plunderer. We know that no man has the moral right to indulge in that which wrecks his body and destroys his soul; that which makes him a menace to society and a common nuisance to his neighbors; that which robs his wife and children and throws them as pitiable objects upon the charity of the public. We know and will constantly affirm that the state has no moral right to enter into league with crime and robbery and bloodshed; that every dollar ever taken by the state as a license for the sale of beverage liquor was blood money; that the state could as consistently sell the virtue of womanhood as it can license a traffic

which corrupts men and debauches women.

"We have recently had a sorry spectacle in Congress, a sacrilegious performance, a member of the Congress of the United States attempting to quote the Word of God in justification of the beverage liquor traffic. Every intelligent student of the Bible knows that in all its sacred pages there is not one line nor one syllable that commands or encourages the use of intoxicating liquor as a beverage. On the other hand, the Word of God thunders against the evil, it appeals, persuades and entreats men to avoid the evil and not be caught in the whirlpool of death and destruction which liquor has always and everywhere placed before men.

"We must strengthen our organization and keep up our fighting spirit. The Anti-Saloon League is the most hated and most feared organization in America. The wets are more and more amazed at the strength of our organization. In a pitying and patronizing way they announce that we are dead or at least moribund; the wish is father to the thought; they know that we are very much alive. They fail to realize that our strength is the strength of a movement more than the strength of an organization as such. But we do have an organization and this is not the time to allow it to weaken anywhere. On the contrary, we must strengthen it at every point. We can not have a strong National League unless we have strong State Leagues. If we are wise, we will give the State Leagues a larger autonomy and a larger share of responsibility that they may function more effectively, each in its own sphere, and may give larger support, both moral and financial, to the National League; and then we will see to it that the State Leagues give this moral and financial support to the National League in such abounding measure that it can function and fight as never before. At every point in every way we must strengthen the Anti-Saloon League of America and all of its constituent leagues.

"We must also keep up the morale, the spirit of endurance and of fight, in all our forces, in our whole constituency. Why should we not have the fighting spirit? If there has ever been a time or a condition to arouse the spirit of patriotism and loyalty in America, that time and condition are here now. When the constitution is flouted, when law is defied, when we have organized conspiracy and rebellion, surely this is the time that calls for patriots. When hoodlums in Boston tear down and destroy posters calling for recruits in the coast guards because, forsooth, a company of the coast guard and other officers both of the United States and of the States are openly and roundly berated in the halls of United States Congress for doing their duty, when officers are charged with cold-blooded murder, because in the discharge of their official duties they have to defend themselves against thugs and bandits—when such things as these happen, surely it ought not to be hard for patriots to feel something

of the real fighting spirit.

"As a part of our strategy we must call upon the states as individual units to do their duty, to uphold their dignity and sovereignty and to demand respect for their own laws, as well as to recognize that they owe a debt to the Union, which was created by them and of which each is a part.

"The Anti-Saloon League has not only been nonpartisan or omnipartisan in its organization; it has fought always to keep prohibition from becoming a party question. It was not in any sense our fault that prohibition became the chief issue between the major political parties in the last National campaign. The responsibility for that was upon the nominee of one of the parties, who felt himself big enough to bully his party, to jump its platform and make his own, and on this basis go out to win the Presidency of the United States by the 'sure vote' of a whole great section of the Union whose political solidarity could never be broken, combined with the vote of the Tammany-bred and Tammany-trained, liquor-soaked element in the metropolitan centers. The result of that campaign is fairly well known, even to those who read the wet newspapers. The matter is referred to here only to emphasize the fact that we shall always do all we can to keep prohibition from becoming a party issue, but that if any party or candidate steps forward as the champion of liquor and on that ground asks the support of the American people, the drama, perhaps we should say the tragedy, of 1928, will be re-enacted on an even larger scale. I predict that never again will any party allow itself to be so bullied and so led to certain political slaughter by a candidate and that hereafter both of the major parties will frankly espouse prohibition as a dearly bought and highly fruitful American achievement and that no candidate for the

presidency will ever have serious consideration by either of the major parties who is known to be in favor of the repeal or the weakening of the Eighteenth Amendment or its supporting legislation. No political party can continue to live in America, much less win in a National election, if it is either wet or manned and controlled by wets. Those who do not see this are blind and can not see afar off."

—BR—

RUSSIANS RISK THEIR LIVES TO GET THE GOSPEL

The American Tract Society is furnishing tracts, in Russian, to counteract the movement of the Soviet republic to make Russia a Godless country. Twelve thousand tracts have already been distributed in Russia and twenty-four thousand more are being sent by the urgent request of missionaries who are carrying on their work in spite of the drastic restrictions of the authorities. The parts of Russia reached are not named because of the danger to those who are risking their lives to get the Gospel.

—BR—

The mother was getting her small son ready for school when she noticed a lump on his head. "Freddy!" she said sternly, "have you been fighting again?"

"Fightin'," he echoed, "not me."

"But somebody struck you," said his mother.

"Nobody struck me," he answered stoutly. "I wasn't fightin' at all. It was an accident."

"An accident?"

"Yes," he replied, "I was sitting on Tommy Jones, and I forgot to hold his feet."—Ex.

—BR—

HOST (Proudly)—"This table goes back to Louis the fourteenth."

GUEST—"That's nothing; my whole living room suit goes back to Sears Roebuck & Company on the first of next month."

April Is Month Census Is To Be Taken In Mississippi

Some time during the month of April a census enumerator will call at your home. He or she will want to know the names of all members of your family, and other facts about them and your home. If you live on a farm he will also want to know about your farm, farm products and live stock.

This will be a part of the 1930 government census (taken every 10 years) throughout the United States by the Department of Commerce, Bureau of the Census. In Mississippi the census is being conducted under the direction of Lamont Rowlands, personal representative of the President in the state, and is under the supervision of eleven census supervisors who are employing more than twelve hundred enumerators.

All citizens are requested to co-operate with the government in this census work, to give the enumerators correct and complete answers and to see that their neighbors are also correctly enu-

merated. This is of vital importance to Mississippi as upon the figures of this census depends all government activities and benefits. Congressional representation will be based upon the population as determined at this time as will the state's electoral vote and representation in the national conventions of the parties.

In 1920 Mississippi had a population of 1,790,618 of which 1,270,482 lived on farms. There were 272,101 farms in the state. It is hoped that by the co-operation of all county and city officials, Chambers of Commerce, Women's Clubs, school teachers, preachers and others who have contact with the people that an accurate and complete census will be obtained, and a material increase shown in population.

The census supervisors and enumerators have been carefully chosen so as to give Mississippi the best census she has ever had. The co-operation of all citizens will aid materially to this end.